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The Methodist Woman

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The Methodist Woman

420 Plum Street, Cincinnati 2, Ohio

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Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

MRS. C. A. MEEKER, Editor MRS. C. C. LONG, Circulation Manager

MRS. E. LE ROY STIFFLER, Publication and Business Manager

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Volume 10 July-August, 1950 Number 11

	PAGE
Seaside Worship Service, by *Miriam Smyth*	3
Still Talking About the Assembly	4
"This Is the Place," by *Muriel Day*	6
Occupation—Rural Worker, by *Mrs. Vernon Bradley*	7
Beauty and Sweetie—Twins, by *Janette Crawford*	9
Foundations for Tomorrow, by *Jameson Jones*	10
Youth at the Assembly, by *Helen L. Johnson*	11
In Cuba, by *Mrs. E. U. Robinson*	12
Maintenance of the Way, by *Howard Stickland*	14
Challenging Youth, by *Gladys E. Ramm*	15
Foreign News	16
Home News	18
The House That Dreams Built, by *Frances Peacock*	20
Worship Program for Circles, by *Mrs. H. R. Barnes*	21
World Federation of Methodist Women, *Mrs. Paul Arrington*	21
Creative Reading, by *Elizabeth Stinson*	22
Organization and Promotion, by *Mrs. Eloise A. Woolever*	24
Advance Clipper	25
Information and Action Bulletin	29
Wesleyan Service Guild, by *Marion Lela Norris*	33
Supply-O-Gram, compiled by *Mrs. E. Paul Todd,* Chairman	36
Student Work, by *Dorothy Nyland*	39
A Tenth Birthday, by *Juanita Brown*	40
She Held the Promise, by *Elizabeth M. Lee*	40
A Glorious Experience, by *Glennie Weston Fuller*	41
Suggestions for the August Program, by *Mrs. H. W. Bland Detwiler*	42
Media of Introduction, by *Mrs. C. C. Long*	43

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Woman's Division of Christian Service

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MISSIONARY PERSONNEL

When you read this issue from cover to cover (and who doesn't?), you will detect a recurring note—recruitment. Why not follow the advice of Mrs. Ramm (page 15) and talk to the youth of the church on Christian vocations, quoting for instance from the article by Mrs. Bradley (page 7). Then be sure to tell the members of the Wesleyan Service Guild about Miss Elizabeth Beale (page 33).

OUR WRITERS

Miss Miriam Smyth, Klamath Falls, Oregon, editor of the *Bulletin* published by the Woman's Society of Christian Service of Oregon Conference.

Mrs. Vernon Bradley, wife of pastor of the Dale Hollow Larger Parish, Tennessee.

Miss Janette Crawford, business manager, Clara Swain Hospital, Bareilly, India.

Rev. Howard Stickland, minister, Epworth University Methodist Church, Berkeley, California.

Mrs. Robert F. Ramm, Northport, New York, secretary of Youth Work, New York East Conference.

Miss Frances Peacock, teacher, Browning Home and Mather Academy, Camden, South Carolina.

ASK YOURSELF

1. Of what is the sea a symbol?

2. What hospital is caring for motherless twin babies?

3. "This is the place." What building was erected upon this location?

4. For what projects and lines of work is the Methodist Youth Fund used?

5. Who delivered a station wagon for the Womans' Division? Where?

6. Where did a Sunday school increase to three times its original size within one week?

7. Where was a pulpit Bible given as a memorial? To whom?

8. Where and when was a dormitory for boys dedicated? Named for whom?

9. What did a Chinese lady once say of Miss Katharine Maurer?

10. To what school was a bell sent from Ohio?

COVER PICTURES

The juxtaposition of the cover pictures has meaning. Many of the missionaries and deaconesses introduced at the Assembly were retired or near retirement age. "Who follows in *their* train?" Perhaps some of these young women who attended the Assembly are not just "going places," but are going to take their places in the ranks of Christian workers.

Seaside Worship Service

By MIRIAM SMYTH

Hymn—"Jesus, Saviour, Pilot Me" (*The Methodist Hymnal,* No. 369).

Prayer (*in unison*)—Father, we thank thee for the help we receive from instruction, study, discussion, song, fellowship, and prayer, and especially for the inspiration of beauty in this place. Here at the rim of this great ocean, we submit ourselves to the influence of its vastness and power, with a prayer that it may induce in us a more profound experience of thy Spirit present within us and within the world, and may impel us and empower us to be and to do what the crisis of this age demands. In Jesus' name. Amen.

Hymn—"If, on a Quiet Sea" (*The Methodist Hymnal,* No. 321).

Scripture—Psalms 42:7, 8; 107:23-31; Mark 4:35-41.

Leader—Perhaps no form of Nature is so impressive and suggestive a symbol as the sea. In it we find reflections of life and life's meanings. One of the earliest of these arose out of man's fear of the sea. Fearing it, the sea became a symbol of the sadness and turmoil of human life. The figure of the sea of life, though used through the centuries, has never become outworn. We still sing of "life's tempestuous sea." We see the mountainous waves of human sorrow and vicissitude rolling in from the remotest horizon of the past, and sweeping on into the future. Surely today the race is tossed on as wild a sea as ever raged. Desperate, we call on God to rescue this generation and those to come, lest civilization and life itself become derelict. We ask our Father to calm the waves and to bring us the peace of the Master, in whose name we pray.

Solo—"Master, the Tempest Is Raging."

Silent Prayer—(*that the sea may teach us still finer and deeper lessons.*)

Scripture—Psalms 33:7; 93:3, 4; 104:1-9, 24-27; Amos 5:8; Revelation 14:7.

Leader—In these passages we see that fear has been driven out by wonder and awe, and that the sea is now not only the manifestation of God's vastness and power, but a symbol of God himself.

The ocean is a most adequate symbol of the sublimity of God. It speaks to us of his infinite greatness and his infinite love, and gives us glimpses of the spiritual world. It is also the symbol of the sublime in human character.

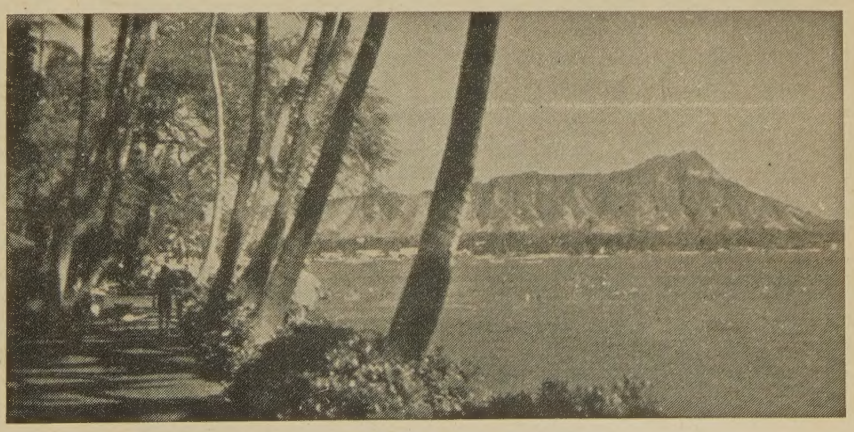
There come times in human history when the Christian and the Church must rise to the sublime in heroism and self-sacrifice. Is not this such a time? The voice of the ocean calls us to a task tremendous and appalling, but it reminds us that the God whose life we share is sublime not only in magnitude and might, but in love—he is "immortal love, forever full . . . a never-ebbing sea." In this faith let us set forth on the sublime adventure of world brotherhood and world peace.

Song—"The Seas of God" (tune, *The Methodist Hymnal,* No. 517).

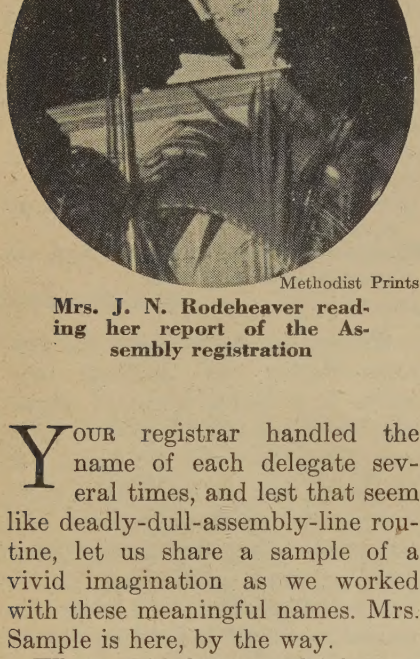
The multitudinous waters roll, upheaves the boundless sea;
They chant our Father's boundlessness and his immensity.
In rush the billows, wave on wave, to crash against the shore;
They shout of his omnipotence abounding more and more;
The snowy crests like jewels gleam as far as eye can scan;
They sing the anthem of his love outpouring upon man.
O mighty breakers, towering high, august with glistening foam,
We lift our hearts to God our hope, our haven, and our home.
O tides of God, inundate us with energy sublime
That we may flood with finer faith our world and our own time.

—*Miriam Smyth*

Prayer of Dedication (*in unison*)—Father, we dedicate ourselves to a higher plane of Christian living; to a broader and more compelling love for all people of all races and nations; to a more courageous warfare against intemperance, immorality, prejudice, injustice, war, indifference, worldliness, and unbelief; to a fuller surrender to thine indwelling Spirit. Let it flood our souls, and launch us out on the seas, in thy ships, under the flag of our Lord Jesus Christ. We feel inadequate to the work that is laid upon us as Christian women. Help us to remember that we draw on a power that is greater than the power of the sea. In this holy hour, with the voice of the sea sounding of thy greatness and love, we dedicate ourselves to the doing of thy will. In Jesus' name. Amen.



Still Talking About the Assembly



Methodist Prints

Mrs. J. N. Rodeheaver reading her report of the Assembly registration

Division and Staff members registered	**88**
Delegates from Conferences and Jurisdictions	**779**
Students and Youth	**77**
Missionaries and Deaconesses	**225**
	1,164
Visitors registered (many did not)	**1,978**
	3,142

Among Those Registered

By MRS. J. N. RODEHEAVER

YOUR registrar handled the name of each delegate several times, and lest that seem like deadly-dull-assembly-line routine, let us share a sample of a vivid imagination as we worked with these meaningful names. Mrs. Sample is here, by the way.

When you have such famous names as Elijah, Washington, Hoover, Taft, Grant, Hamilton, Wesley, Watts, Weber, and Wagner (you see Mrs. Musick is here), you are thrilled at the possibilities. We also have a Pope, Friar, Bishop, Christian, and Friend with us.

Take Mrs. Carr and go with Mrs. Lane and Mrs. Rhodes where you will soon find Miss Poynter standing at attention, having discovered Mrs. Burd along the Brooks. Mrs. Falls, with the clear Waters, tempts us to visit Mrs. Glenn and Mrs. Groves, where Miss Holiday's spirit leads us to start out with Bells on our toes, to explore the Fields all around. Soon Mrs. Rose and Mrs. Bower lure us, but Mrs. Boss keeps us within sight of Mrs. Bounds, while Mrs. Eager invites us to visit the Fort. We Ford the Jordan, though there are several Bridges, and there are Reeds near the Barr where it is Shallow.

We soon pass the Hygate in front of the Greathouse of Glass (on Greenstreet) which, though Mrs. Lock is here, we enter easily since we have Mrs. Key with us. Mrs. Coleman will keep us warm in either the Hall or Ward, but don't Peek.

Outside, Mrs. Gardiner works on Mrs. Plant by Mrs. Poole with a Fountain, while Mrs. Groom is working at the Barns, with Roots and a Stump, beautified by Mrs. Ivey, near by.

As we continue our stroll, Mrs. Martin, the lovely Singer, gives her calls, but watch out, for there's a Mrs. Wolf and you may even see Mrs. Campbell or Mrs. Lyons, but don't tell Mrs. Hunter with Mrs. Horn, unless Mrs. Hyde is available.

Are you hungry? Don't worry. Mrs. Cook and several Bakers, as well as Mrs. Butcher, will prepare food for the Steward and Butler to serve. Just take your choice of these dainties, fit for the several Kings who are here. We have Hamm, Bacon, Bass and Pike (caught by several Fishers), Buck, Drake, Rice, Berry (several kinds), Almon, Figgs, Curry and Mustard, by the Bunch or Peck, and Coffee, which will be served at the right temperature, thanks to Mrs. Ice and Mrs. Melton. Mrs. Salada will look after our tea, while Mrs. Bartlett assures us that the pears are Good. Mrs. Ralston and Mrs. Hershey will add pleasing variety. The food will be served nicely since we have both Mrs. Stone and Mrs. Ware with us.

Of course Mrs. Price is here, but so are Mrs. Golden, Mrs. Rich, Mrs. Money and Mrs. Jewell, while Mrs. Hoard will help Mrs. Banks save Mrs. Bond, making Gaines, and Mrs. Given will keep us in the proper Frame of mind.

Mrs. Oldshue will find Mrs. Shoemaker helpful, while all of us will enjoy the services of several Taylors, who make the Best Coats. Who wouldn't be happy to take Mrs. Carpenter and Mrs. Mason home with her?

Mrs. Petty and Mrs. Crook may need to be watched, but Mrs. Warden is here to take over, with Mrs. Marshall and Mrs. Sargeant to assist, after Mrs. Jury has made the decision.

If you don't like the assortment of colors furnished by Mrs. Blue, Mrs. Gray, Miss Green, Miss Brown, Mrs. Black, or Mrs. White, seek Mrs. Dye's services.

If you turn your ankle, Mrs. Kane will be helpful in keeping the Sharp Payne from Aiken too much, in spite of the presence of Mrs. Ake.

Mrs. Humble is here, and so is Mrs. Meeker, who will be of assistance when we return home and start to Bragg too much about the Assembly.

Two Days remind us that Mrs Knight draweth near, so Mrs Knapp helps us enjoy Mrs. Comfort, while Mrs. Love fills our hearts and we soon come to Love-all; especially every Little Child

P. S.—Mrs. Porter will be glad to carry your bags.

P. S.—Be sure to take Mrs. Winn back to your society with you.

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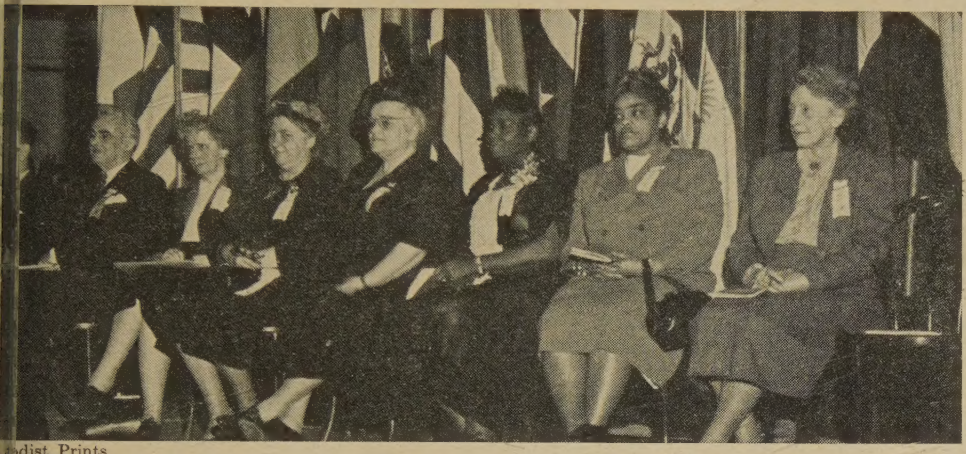
Just a few of the bishops' wives who were introduced

Methodist Pr

Home and foreign workers became acquainted at the luncheon for missionaries and deaconesses



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Above: Fraternal delegates—Dr. Charles W. Ranson, Dr. Samuel M. Cavert, Miss Edith Lowry, Miss Margaret Forsyth, Mrs. O. Leigh Colvin, Mrs. Rossie T. Hollis, Mrs. Abbie C. Jackson, Miss Antonio H. Froendt

Right: Miss Sun Sook Kim, a Crusade Scholar attending La Grange College, La Grange, Georgia

Below: Some of the local committee chairmen who served so efficiently

Lower right: Mrs. Frank G. Brooks, President of the Woman's Division, speaking at the presidents' luncheon

Methodist Pri

Testimonials

"May I thank you and all who were responsible for the planning of the Assembly and for making it possible for me to be there. It was an inspiration difficult to express. I now feel a part of one grand whole—one of thousands of the finest women around the world endeavoring to make Christ and his love and power known. How proud I am to belong to such a host—and how I do praise God for calling me. I am supremely happy in the task He has given me to do."—*A Missionary to China.*

"I want to express my deepest appreciation for letting me have the privilege of being a guest member at the Third Assembly in Cleveland. The meetings were very fine and very inspirational and I want to take back all the inspiration to share it with Christian women in Japan."—*A worker in one of our schools in Japan.*

"The Assembly meeting really did things to me. I was inspired so many times and so thrilled with it all; it was truly a mountain-top experience, and I'm sure I'll be a better Christian for having been there. Makes me want to work harder at my job, too."—*A Conference Promotion Secretary.*

Methodist Pr

Methodist Pr

"This Is the Place"

By MURIEL DAY

Back in 1916, so the story goes, a leader in women's work came to the high point in Austin, Texas, where the present Eliza Dee Hall now stands, and, looking toward the capitol, emphatically tapped the ground with her cane and said, "*This is the place.*" Thus did the far-seeing Mrs. Delia Lathrop Williams, at that time corresponding secretary of The Woman's Home Missionary Society, choose the impressive site of the dormitory for Negro girls at Samuel Huston College.

Many white and Negro leaders and workers took upon themselves the responsibility for making Mrs. Williams' dream come true. Doubtless many Methodists, like the writer, will remember the song of Mrs. Spriggs-Ratliff which she made popular at annual meetings of The Woman's Home Missionary Society—"Put de Cookies on de Lower Shelf." In those days appeals for special objects could be made in great gatherings and local groups, and generous was the response of the women to this Negro woman's song as she went throughout the church. Her picture hangs today in the office at Eliza Dee Hall. The story is told that much of her money came in pennies, and that she carried a large tin cup in which to receive them. Mrs. T. H. Wyatt, now a dormitory director at the college, tells of counting out one thousand pennies from the cup and rolling them in packages for Mrs. Spriggs-Ratliff. Yes, this is the place for which many women made small and large gifts that Negro girls might have training in homemaking and Christian leadership.

This is the place where the former president, the late Dr. Karl E. Downs, had a dream of guiding the college to make great contributions to interracial understanding. The present president, Dr. Robert F. Harrington, carries on this worthy purpose. Our missionary and director of Eliza Dee Hall, Miss Carmen Lowry, is the only resident white member of the faculty at present. Miss Lowry also teaches in the field of psychology and education. She is doing graduate study in remedial reading.

Here it was that I recently observed an interracial meeting being held with students of the University of Texas and of Samuel Huston College, discussing the question of "socialized medicine." It was a fair discussion with the students on both sides striving to get at the facts. It was here, also, in the lounge of Eliza Dee Hall, that we met Negro and white leaders from many of the Methodist churches in Austin, with the president of the college as host. We heard Professor J. Mason Brewer tell some of his humorous folk tales and we talked over the program of the Advance and how it could affect Samuel Huston College and Eliza Dee Hall.

This is the place where the first *Bavinco* home economics equipment has been installed in any school—high school or college—in the state of Texas. The foods laboratory is a joy to behold, with its cream and aqua cupboards and maroon shelves. The clothing laboratory is as well equipped, although in the nature of the case, not so colorful. While this is an achievement, it must not end there, for a home economics practice house is greatly needed and should be the next step in advance. The two home economics teachers, Mrs. Margaret Tyler McCracken and Miss Mary Ellen Cook, are well prepared to lead in this work and are enthusiastically cooperating with the program. The Woman's Division maintains the home economics department as well as the dormitory, Eliza Dee Hall.

This is the place—Eliza Dee Hall—where more than 1,500 Negro girls have lived since it was founded. I talked with these girls—in chapel, at a party given at the hall, and individually. The faculty and students, wishing to honor the Woman's Division through me, presented this secretary with red roses. I know the girl who made the presentation. She hopes to become a home economics teacher in one of our Christian schools. The director says she could recommend no one more highly than this senior girl. I talked with a girl who is majoring in music, who would like to help with the Shepherds' Summer School among the Navajo Indians.

This is the place, then, which now stands with its large white pillars overlooking not only the capitol but the more recently built tower on the campus of the University of Texas. This is the place which will work with Samuel Huston College to observe the 50th anniversary of the institution in 1950. This is the place where hundreds of Negro girls have been trained because one woman, looking far into the future, said, "*This is the place.*"

Miss Mary Frazier attended Samuel Huston College aided by a scholarship from the Woman's Society of her local church. She presented the roses to Miss Day

Occupation—Rural Worker

By MRS. VERNON BRADLEY

IN these days of questionnaires and census taking, one is quite accustomed to filling in lines such as: Occupation.....

Suppose you are thumbing through a stack of cards supplied by an employment survey of a group of gainfully employed young women who are college graduates. You read on one, *High School History Teacher;* on another, *Librarian in Children's Department of Public Library;* on still another, *Physician, head of County Public Health Unit.* In each of these instances your mental picture would be very definite. You would understand exactly what duties and opportunities for service were involved in each. If you were a young person interested in entering any of these professions, you would find it easy to secure proper guidance in charting your training.

Now you pick up a fourth card. Following the word "occupation" you read *Rural Worker,* with the employer listed as Woman's Division of Christian Service, Board of Missions and Church Extension of The Methodist Church. What mental picture appears? A farmerette? A woman preacher? A rural social worker? Or would you question, "What *is* a rural worker?"

First of all she is a person whose Christian commitment includes the conviction that her occupation meets the tests of a Christian vocation. In the 1950 edition of *Methodist Service Projects* these tests are listed thus: "The occupation must meet real human need, be morally constructive and helpful, call forth the full use of one's talents, build fellowship, and respond to a conviction that God calls one to serve."

She is a college graduate with specialized training in Bible, sociology, rural missions, religious education, and social group work. Probably she is a graduate of National College for Christian Workers in Kansas City, Missouri, or Scarritt College, Nashville, Tennessee. Possibly she holds a graduate degree from the latter. Frequently she is a deaconess.

E. W. Bartlett

She is sent into a rural community to work for a given period of time, during which her responsibility is to cooperate with the minister, church-school leaders, the Woman's Society of Christian Service, and all other community agencies in developing a wholesome community life. Hers is a motivating influence which leads all persons in the community to work together in meeting the *spiritual, physical, social,* and *educational opportunities.*

Her relationship with the minister or ministers serving her allotted area is important in determining the effectiveness of her work. She is neither a substitute for a minister nor is she assigned to a charge to serve when no minister is available. She works *with* the minister or ministers.

Developing leaders among the church and community groups is an ever-present objective of the rural worker. Meeting with local church boards of education, giving training courses for teachers, holding individual conferences, encouraging leaders to attend district and conference schools and institutes, planning for vacation church schools, Youth Activities Week, and adult interest groups—in all these contacts the rural worker strives to improve the lay leadership of the church schools.

The time given to the work of the Woman's Society of Christian Service depends upon the needs of the local group. The rural worker is not a promotional worker for the district or conference. As a community worker she is interested in helping the local women assume the responsibilities of the organization. She will probably attend and encourage others to attend district and conference meetings.

Often several agencies are interested in a specific community, each serving independently, sometimes overlapping, frequently uninterpreted and misunderstood. At this point the rural worker can make a significant contribution to the Christian growth of the people in the community and of the representatives of the other agencies.

In one county, the much anticipated Home Demonstration agent arrived rather suddenly. She was a city girl, having known only the best of living conditions and not particularly interested in the county save as the place where she could get a job. As naturally as one calls on a new neighbor, the rural worker cultivated the friendship of the newcomer, shared her own philosophy of service, and to both of them the experience was rewarding. The two made home visits and attended club meetings together, and the community felt the impact of church and government serving together. Other stories can be told of co-operative ventures with the health department, the P.T.A., Save-the-Children Federation, public welfare, Boy Scouts, Girl Scouts, Soil Conservation Service, University Extension services, Red Cross, and libraries. Co-operation with other denominations is essential for community advance.

The salary of the rural worker is paid by the Woman's Division of Christian Service. Regular reports are made to the executive secretary

of the Bureau of Town and Country Work. Through conferences and study-grant aid provided to its workers, the Bureau encourages exchange of experiences, philosophies, and valuable friendships.

A car and expense account are provided in various ways for the use of the rural worker. Sometimes they are furnished by the local community, sometimes by the conference Woman's Society of Christian Service, or by other sponsoring groups. Often gifts for equipment are available through the regular Supply Work channels. In some instances office space is provided by one of the churches.

Quoting from the *Ninth Annual Report* of the Woman's Division of Christian Service: "Now women are realizing that preparation must be made before the rural worker arrives. The area in which she is to work is carefully studied. An advisory committee is set up. Definite organizational patterns are being used such as the larger parish, group ministry, pilot charge, county unit, and a circuit organization. Of one thing we are sure—there must be planning and there must be co-operation . . . if the needs of individuals, families, and communities are to be met."

A survey made in an agricultural rural county revealed one strong and five weak Methodist churches. It showed that adequate services were being rendered by health, agricultural, welfare, and educational agencies, but the church program was lagging. A careful analysis showed definite weakness in women's work, church schools, and church guidance in community life. As the district superintendent, a representative from the conference Woman's Society of Christian Service, and the pastor of the station church considered a possible solution, the group ministry plan seemed to offer promise. Since a thorough survey had been made, the request to the Bureau of Town and Country Work was convincing in citing the need and requesting the appointment of a rural worker to the county.

The group ministry is a voluntary plan of co-operation and association of churches in a natural area to make better use of ministerial and lay leadership. A council composed of ministers and laymen meets regularly and this group helps chart the responsibilities of the rural worker.

The larger parish is usually organized with one minister as chairman, directing the work of a staff of specialized workers, guided by a council made up of representatives elected by the co-operating churches. In this working arrangement the rural worker is a member of the staff, correlating her activities with those of other workers. Either of these may be denominational or interdenominational.

E. W. Bartlett

The "pilot charge" as set up in one conference, is a charge with potential strength established by the Annual Conference Town and Country Commission in co-operation with the district superintendent after consultation with members of the charge, subject to the approval of the bishop. It serves the rural church of the area in very much the same way the demonstration farm serves the agricultural interests of the community. A rural worker is assigned to such a charge.

So far we have mentioned organizational setup and suggested some of the activities of a rural worker. To stop with that would be to leave a rather prosaic picture. Perhaps the final answer may be found in this letter written recently by a rural minister's wife to a young friend:

Dear ————:

Your letter telling of your engagement to a young rural minister has just come. Only a few months ago you wrote of your commitment to full-time Christian service and your interest in rural work. We were happy then, but are even happier for you now. We still want you to spend your summer vacation with us and assure you that you need make no changes in the courses you were planning to take at Scarritt. It isn't unusual for a rural worker to marry a preacher or church layman! Every time that happens, some local church gains.

Today as I'm writing I can look through the window out over the green fields of rye and clover, past the smoke curling from neighbors' chimneys, and against a hazy background of the distant mountains I can clearly see the white-steepled building which is one of our churches. To me, it represents just about every problem and hope that confronts the world today.

I would be unfair not to warn you that there are discouragements. Sometimes people misunderstand each other; sometimes they are unkind to people they really love; sometimes they do things they know are wrong.

As I look at the white-steepled church, other pictures come to mind that blot out the disappointments—the old man who walked four miles to visit me when I was sick last winter; the children at work and play during the vacation church school sessions; the young man who came to see us a few days ago to talk about the education he would need in order to be a doctor; the men and boys who gave of their time and labor to build a parsonage; the women who fill jars from their gardens and orchards for the TB Rest Home, which our parish operates; the boys and girls, youth and adults, whom I've seen come forward at the minister's invitation and present themselves at God's altar, and the faces of the people who meet from time to time in the building—at funerals, homecomings, community club meetings, and on Sundays.

Not long ago I heard an experienced and wonderful woman say this to a group of rural workers: "I'm thinking of another rural worker. He was born of a peasant mother in an obscure little village. He worked until He was thirty in a carpenter shop. He never put His feet inside a really big city. He talked about sowing and reaping, seed-time and harvest, mustard seeds and trees and tares. I am His follower. I believe I am called of God to keep the rules He gave us and to follow in His way—going about doing good, and helping people and communities to find joy in His way."

Sincerely yours,

————

Beauty and Sweetie—Twins

By JANETTE CRAWFORD

DR. WILMA CONGER PERRILL stood at my desk while I read a letter she had just handed me. Brief and graphic, it was from one of our missionaries in village work. A mother, wife of one of our village pastors, had died a few hours after giving birth to twin daughters. The babies were frail and needed special care. Could we take them into the Clara Swain Hospital?

Dr. Perrill and I smiled at each other; we both knew instinctively what the answer would be. We could not refuse two little mites a chance at life. Then came the invitable question for the one handling funds. What should we charge for their care? Again I think we both knew the answer, but in order not to let our hearts run away with our heads we began to reason. Small, weak, newborn babies could not take much milk for some time. The greatest item of expense in caring for babies is always the milk bill. So we agreed that we would give free care for two months at least.

From the letter and our own knowledge of conditions, it was not hard to imagine some of the background details. Most of our pastors working in villages are on starvation wages. There would have been no money in this home to pay for extra food for the expectant mother. And she must have needed it badly. She had given birth to two children who were living and to twin boys who had not survived. And now another pair of twins! She must have needed special care and food which they could not afford. No wonder her weak, anaemic body could not stand the strain.

This is only one of hundreds of similar cases in India. How great and how fundamental are the economic problems of this land! So many, many people do not get sufficient nourishment. Some say

Beauty and Sweetie have found a friend in Dr. Wilma Conger Perrill, Clara Swain Hospital, Bareilly, India

it is a matter of education. Certainly ignorance is a part of the problem; but not all.

These parents were students at the Theological Seminary in Bareilly a few years ago. While here the mother received instruction in child care. Their first baby, a little boy who came with them, had rickets and, as the doctor said, "had most everything one could think of wrong with him." But he responded to hospital treatment, and the mother profited by her studies, for that boy is now reported to be a healthy youngster. So at this time they probably acted upon what knowledge they had as far as possible.

It is not easy to know what to teach these poor people, because the teaching to be effective must come within the range of possibility for those taught. As one missionary recently said when preparing for an institute class on child care, "How can I tell these women their children need milk, when I know that they cannot buy milk?"

We cannot raise the whole economic level of the land, as much as we should like to, but what we can do, we try to do. So we said that we would take in these babies.

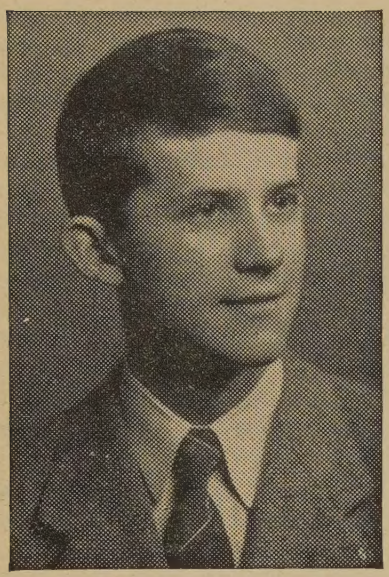
A few days later the hospital ambulance took us to the station to meet the twins. Miss Grace Pepper Smith alighted from the train with two baskets, a baby in each. "This one is *Beauty* and that one is *Sweetie,*" she said. "The nurses at the government hospital named them."

Many curious eyes and broad smiles followed the two baskets as they were carried from the platform to the motor, for who is not interested in twin babies! We looked into the wizened little faces and wondered at the optimism of the nurses who had bestowed upon those tiny mites of humanity such wonderful names. However, we have seen many such enter the children's ward here in Bareilly and watched the little forms fill out and little faces take on the look of healthy, happy childhood. It is a thrilling experience which we hope and pray will be repeated with these two.

Thus Beauty and Sweetie entered our children's ward and are receiving all the attention that medical skill can give. They have been here only three weeks and already Beauty is showing signs of improvement. Sweetie is the weaker one, and she is still in a doubtful condition. We cannot know yet what the result will be. But we hope that some day the names given by the nurses will fit, and that these little tots will become both beautiful and sweet young women, thus bringing into full flower the optimism of the nurses who named them.

Foundations for Tomorrow

By JAMESON JONES



Jameson Jones of Nashville, Tennessee, president of the National Conference of Methodist Youth, has been appointed director of the Fifth National Convocation of Methodist Youth, which 5,000 youth and students of The Methodist Church are expected to attend at Purdue University, Lafayette, Indiana, August 27-31, 1951

METHODIST women and Methodist youth are closely bound together, in fact and in spirit.

Methodist women and Methodist youth are growing more and more concerned about their world, and many of them are actively working to lay foundations for tomorrow. How about you—a Methodist woman, and me—a Methodist youth, talking a few minutes about something that concerns us both. I want you to know about a particular kind of service that Methodist youth hold once a year: a pledge service for the Methodist Youth Fund.

"Christ has no body now on earth but yours," said a saint of the early church, "no hands but yours, no feet but yours; yours are the eyes through which is to look out Christ's compassion to the world; yours are the feet with which He is to go about doing good, and yours are the hands with which He is to bless us now."

And so, in such a pledge service, we tell ourselves:

" 'Christ has no hands but *ours*' —in this age when more cities have been ruined than in all previous wars combined.

" '*Ours* are the feet with which He is to go about doing good'—when the orphaned population of the world is more than one half the total population of the United States.

" '*Ours* are the eyes through which is to look out Christ's compassion'—when the cream of the manhood of the world has been crippled, or is facing the threat of a more horrible war, and is now asking who is to build a world in which life shall not be held as cheaply expendable for selfish conquest but as sacred because of its infinite possibilities. For their sakes we must consecrate ourselves to a work of redemption."

With the world in need and cold wars becoming hotter, we have a unique opportunity to witness in act and in word to the greatness of the Christian life and its message for our day. We pledge our money to help spread the witness.

Christ is the true light of the world, we tell ourselves over and over again. Is it enough to say that all men need him, and then to do no more about it than we can do as individuals?

Of course not. It is for this reason that we have banded together in the Woman's Society of Christian Service and in the Methodist Youth Fellowship. Sending the spiritual light of the knowledge of Christ demands as much co-operation, enthusiasm, and unending resources as does a business enterprise. Our representatives are in needy, dark places. It is our responsibility to make it possible for them to continue and to expand their work to meet growing needs. We can do it! Our entire church wants to accept a responsibility, and it has called its special emphasis the ADVANCE FOR CHRIST AND HIS CHURCH.

Methodist youth want to advance, and they want to do their

Murray Dickson standing before map of the Methodist Youth Fund

Henry Doody

share in helping The Methodist Church to go forward. They also recognize a previous responsibility which they want to carry through. Official, democratically chosen representatives of the Methodist Youth Fellowship voted that the Methodist Youth Fund should be youth's main emphasis in giving in the missions phase of the Advance.

Why this concern? We youth know that the Methodist Youth Fund is ours, a way in which we may help in a program of missions, Christian education, and youth work around the world.

Through our Youth Fund, we are helping to carry on educational work in Allen High School, Asheville, North Carolina; Navajo Methodist Mission School, Farmington, New Mexico; Leonard Theological College, Jubbulpore, India; Hiroshima Girls' School, Japan; through literacy and literature in Africa and through other work elsewhere.

We are helping support medical centers in Puntamba, India; in Santo Domingo and in El Paso, Texas. A portion of our contribution goes to community centers in Chicago, Key West, Nashville, and Rio de Janeiro.

We share in work with migrants, and in rural work in Cuba, Alabama, and Texas. Our bit in social-evangelistic work includes hostels in the Philippines, youth camps in Poland, a mission in Alaska, and evangelistic work in India and North Africa.

Our Youth Fund money helps support the National Conference of Methodist Youth, the democratic organization of youth and students which carries out national projects of special interest to Methodism's young people. A portion of our money goes for national youth work administered through the Youth Department of the General Board of Education.

A feature is that a part of our Youth Fund money comes right back to our own annual conference Methodist Youth Fellowships, helping to support institutes, rallies, caravan work, council expenses, and youth projects.

Do some of these Youth Fund projects sound familiar to you?

(*Continued on page 15*)

Youth at the Assembly

By HELEN L. JOHNSON, *Secretary of Youth Work*

If you were fortunate enough to attend the Assembly you were aware of the seventy-five girls who were there as youth and student delegates. They represented many Methodist colleges and Wesley Foundations as well as sponsoring conferences. The girls participated in all phases of the Assembly program just as did the adult delegates.

It was stimulating to hear these young women as they entered into the discussion in the section meetings. Also some served as panel members in the section meetings considering "The Christian Woman's Responsibility for World Missions." A group of them gave the choral reading in the commitment service.

The youth and student delegates, including Kappa Phi representatives and sponsors, gathered at Old Stone Church for a dinner, the one occasion planned especially for them. It was a happy event. There were guests from Norway, Germany, Belgium, Latin America, China, Korea, India, Allen High School, and the Navajo Methodist Mission School. Miss Margaret Briggs spoke on her year of missionary service in North Africa, Miss Jeanne Conover told of her work as a deaconess in West Virginia, and Miss Sunshine Berggreen expressed appreciation for the privilege of being a Crusade scholar. The hour of fellowship will long be remembered as a highlight of the Assembly.

Youth and students at their Fellowship Dinner

Methodist Prints

The conferences may feel their money well invested in sending youth to the Assembly, for the girls of today will be the members and leaders in the Woman's Society of Christian Service tomorrow. Some of them will be among the missionaries and deaconesses. Twelve of the girls at the Assembly had interviews with the Missionary Personnel secretaries. The girls themselves have a deep appreciation for the privilege of being a part of the Assembly.

In Cuba

By MRS. E. U. ROBINSON

Mrs. E. U. Robinson, president of Southeastern Jurisdiction, shares the enthusiasm of her recent trip to Cuba. The Woman's Division of Christian Service gave a station wagon to help Miss Sara Fernandez in her rural work. Mrs. Robinson and her husband, district superintendent of Cookeville District, Tennessee, had the privilege of delivering the station wagon to Miss Fernandez.

CUBA is more than waving royal palm trees, exotic flowers, and delicious tropical fruits. Cuba is a land whose people are people, even as you and I. They, too, need to have the gospel of Jesus Christ permeate all of life.

Cuba is divided into six provinces: Pinar del Rio, Havana, Matanzas, Santa Clara, Camaguey, and Oriente. Running practically the length of the island there is a modern highway, but from this main highway there are very few roads extending into the countryside that are passable for automobiles. Cuba is a heavily populated little country. A small per cent of the population is very wealthy, while practically ninety per cent of the people live in abject poverty.

These two facts—poverty, with its usual accompaniments of disease and ignorance, and impassable roads during much of the year—are seemingly insurmountable obstacles, but not to our missionaries. Their work from one end of the island to the other is a living, vibrant illustration of the quality of their commitment to the missionary imperative.

Rural Work

It was late on Sunday afternoon when we arrived in Herradura, where Miss Dreta Sharp is serving. Though she has reached the age of retirement, she is continuing on extended time. The home of the missionary is also the center for community activities. It had been given to the church by an elderly American woman who, with her husband, had gone to Cuba more than forty years ago.

The evening meal was laid when we arrived, and we gathered around the table in dim lamplight (for electricity has not yet reached that remote section). The meal was typically Cuban: a fruit cup and the usual rice and chicken.

After supper was over, there wafted across the fragrant tropical air the message of the church bell, inviting all those within hearing distance to assemble themselves in the place of worship. Arriving at the little chapel, we found the sanctuary filled with people. Particularly was I aware of the children and youth. The beautiful hymns that belong to us all were sung with joyfulness, in the soft Spanish tongue. It was the Communion service. When the invitation was given, it seemed that with one accord the congregation arose.

Perhaps the most truly rural work of the Woman's Division in Cuba is at Santa Rosa. Here one finds the mission station in the very midst of a huge sugar-cane plantation. The missionary ministers to fifty-eight families with visits as often as possible to twenty other little settlements. The entire life of the people has been transformed since Miss Leora Shanks began work there ten years ago.

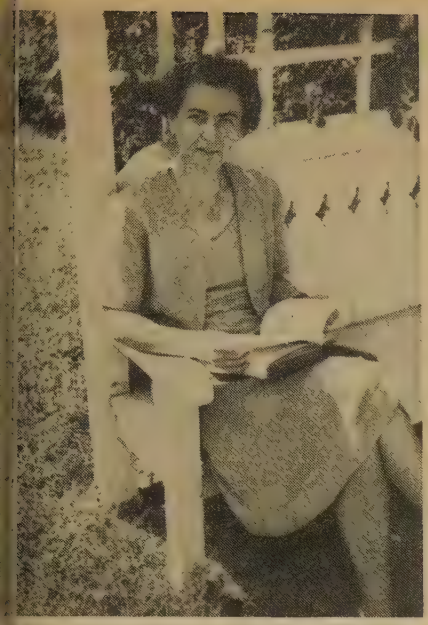
The most eastern province of Cuba is Oriente. In that province at Omaja, Miss Sara Fernandez has worked for several years. Here is where the *station wagon,* that we drove down for the Woman's Division, was to stay. Though the people had not known until afternoon that there would be a service at the church that night, when 7:30 came, the house was well filled.

The clinic, begun by Miss Fernandez, is far-reaching in its ministry to the physical and spiritual needs of the people. Miss Sara Fernandez, a Cuban, born and reared in Tampa, Florida, and now a missionary to her own people, is closely identified with their life. A native Cuban doctor, Dr. Eugenio Codina Boera, who gives one-half-day service each week to the clinic in Omaja, was as happy over the addition of the jeep to Sara's equipment as she herself. He said with tears in his eyes, "Miss Fernandez' work, because of this jeep, will be increased a hundredfold."

One of the glaring needs of Omaja, as is true of practically all of Cuba, is reservoirs for water. The only pure water the little rural village of Omaja has is that in the cisterns of the church and the missionary home. Between rainy seasons, the water supply is practically exhausted.

Another piece of rural work is at Baguanos. We went with Miss Eulalia Cook to dedicate the little church of De La Criolla. This was a beautiful new church with thatched roof, thatched walls, arched windows and door, and concrete floor. For this dedicatory service the interior was decorated with fresh green palm branches. There was a sacred altar and a tiny organ. The dedicatory service was impressive and simple and the people's faces shone with happiness and satisfaction. This structure represented hard work, funds of which they have so little, and even life, for one little girl caught by the hope of a church in her community had embroidered lovely handkerchiefs, selling them for money which became the nucleus of the building fund. Not long before our visit this little girl had died, and somehow it was felt that *life* had gone into the structure.

Eulalia Cook is one of our great missionaries, and the devotion of her people is impressive. One morning, Miss Cook assembled all the pupils of her school in the beautiful little chapel. This truly was a world church: there were children from England, Japan, Spain, and Cuba, and with one voice they sang a lovely welcome.



Miss Elizabeth Beale

Schools for Girls

A visit to Cuba is not complete without seeing our three schools for girls. There is Buenavista, with its charming, cultured, and efficient director, Miss Ione Clay. She has done a magnificent work in the area of education, and from Buenavista graduates have gone out to teach, to work in the business world, and to establish good homes.

Colegio Irene Toland, in Matanzas, which has the first native school director of the Woman's Division, Miss Nise Fernandez, is also doing excellent work. With its capacity of 300 pupils, our third girls' school, Colegio Eliza Bowman, Cienfuegos, with Miss Mary Woodward, director, is making a great contribution to the life of southern Cuba.. A full-time worker is needed for home visitation so that the evangelistic work of the school may be stabilized. Also, if the three hundred children could have the opportunity of a Christian high school, or even a hostel for girls, more of the work would be conserved.

Workers Needed

Nothing increases one's missionary passion so much as an itinerary of a foreign mission field. I have always admired our missionaries; but to see them in action, with inadequate equipment, insufficient funds, very small salaries, surrounded by disease, poverty, and lethargy, they stand out as great bulwarks of strength, not only to the people with whom they work but to us at home. The commitment of our Cuba missionaries to the directed task is unsurpassed anywhere in the world.

Funds are needed, more funds are needed, and many workers are needed. Now and then someone, a long way from Cuba, interprets the wave of the palm branch as the beckoning of a needy people. One of the more recent of these was Elizabeth Beale, a highly trained, experienced nurse, who was a few years beyond the age of missionary acceptance. She was so caught by the appeal of Cuba, made at a Wesleyan Service Guild meeting by Miss Elizabeth Lee, that she pleaded for an opportunity to identify her life with Cuba for the rest of her service years. Elizabeth Beale's answer to this call of need stands out as a most heroic act, for she is the first missionary nurse to Cuba under the Woman's Division.

Again and again, I was aware that our missionaries in Cuba, as they work for the Kingdom, do not forget the King.

The picture of a rural evangelical church in Cuba is a scene in the dramatic sound motion picture on missions in Latin America, entitled, "Out of the Dust" *

* *Out of the Dust* may be rented for $10.00 from The Religious Film Association, Inc., 45 Astor Place, New York 3, N. Y.

Christian Investment

Maintenance of the Way

By HOWARD STICKLAND

In railroad terminology, there is a phrase, "maintenance of the way." It involves the upkeep of the tracks. Its importance is obvious. To maintain these roadbeds, replacements and renewals are constant.

The church also has its "lifelines," namely, the missionary outreach. To maintain these forces, the quest for suitable personnel is continuous.

Today's urgent call from the Board of Missions and Church Extension, including the Woman's Division of Christian Service, for missionaries, teachers, physicians, nurses, and others brings to the ministers and membership of our church the desire to witness responses from our young people. The church of which the writer is currently pastor, has in its forty-five years of organization influenced upwards of thirty youth in the direction of full-time Christian service. They are scattered throughout the world, helping to bring in the Kingdom. Last year, this church provided a young married couple whom the board sent to India. This year, one young man is a missionary in Japan.

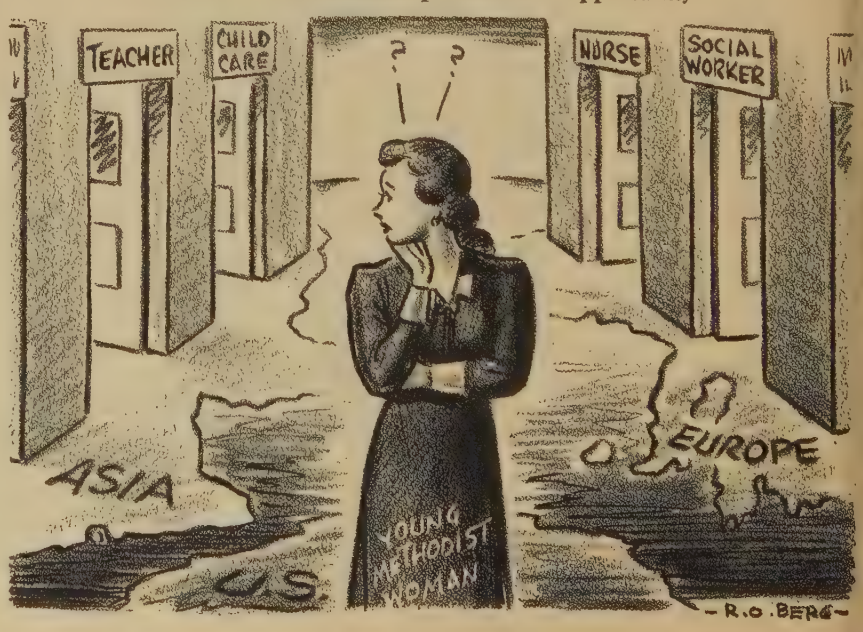
Certain significant factors stand out in these recruitments. One fruitful practice is to select a nucleus of lay people, with world-wide vision and with passion, who keep informed relative to the needs and opportunities of missionary endeavor. That their church must "send out the light" becomes one of the major objectives in their Christian compulsion. Another yieldful procedure is to hold unstereotyped schools of missions. In these, a variety of topics and talents are planned. Enthusiastic coverage of the unglamorized but glorious service as a missionary is presented with appeal. Still another method is the judicious distribution of free literature. These methods are coupled with pulpit comment and Sunday bulletin reference. Then, too, interest is stimulated by the exhibits of mission field projects, by drama, slides, filmstrip, motion picture, and other visual education aids.

Unquestionably personal counseling is important. Youth must feel that the pastor's office is ever open to enquiring hearts. Such conferences, unhastily conducted, inspire confidence and strengthen response. But whatever the techniques employed to quicken concern in life-service dedication, the local church must provide frequent opportunities for the development of leadership qualities. Initiative, originality, personality, and other evidences of resourcefulness are enlarged when young people are assigned to responsible positions in church life. Strong impulses are educated as youth lead in the work and worship in the home church.

Another thought, which should not be neglected, is the keeping in touch by the local church people with the workers who are accepted by the board or who are at college preparing for such service. To let zeal lag here is unfortunate; therefore correspondence should be encouraged and help proferred. The home fires must show no cinders of burnt-out enthusiasms.

Realizing that the essence of all evangelism is the bringing of persons into fellowship with God, it is a high privilege to search within that fellowship for those whose "gifts, graces, and usefulnesses" suggest their suitability to channel the Good News and to offer to them the direction advisable. When God's Spirit directs the will in the decision of prospective missionary persons, let the local church create intelligent enthusiasm, warm the heart, and encourage educational preparation. This is Christian adventure, Christian investment, that youth may be won to the beckoning positions of evangelism and missionary recruitment.

Never were there more open doors of opportunity



Challenging Youth

By GLADYS E. RAMM

One of the high lights on the program at a certain school of missions was the class taught by Dr. Glora Wysner. Each morning as she spoke to the women, her dynamic personality radiated enthusiasm for mission work.

"If you will excuse my personal reference," Dr. Wysner said in her last lecture of the week, "I should like to tell you of the unusual moment when I decided to become a missionary.

"It was on a Sunday noon some thirty years ago. My parents, sisters, and I were eating dinner in our home. We were talking about the missionary who had spoken in church that morning. The essence of the message had been that parents often discourage rather than encourage their offspring to become missionaries."

Dr. Wysner vividly remembered that Sunday dinner discussion in her childhood. Her mother had studied the faces of her daughters and then had asked the father, "Daddy, what would you do if one of our little girls decided to be a missionary when she grew up?"

There sat little freckle-faced Glora with a foot parked on either side of her chair. Red pigtails dangled down her back. She watched her father search her mother's eyes before he broke the hushed silence.

"If one of our daughters invested her life on the mission field," he said in a quiet, reverent tone, "I'd be proud."

"I guess I'll try it," said Glora to herself.

However, several years passed between the moment she told herself she would be a missionary until the time she told God and man about her plans for her life.

While she talked I realized how we, through conversations with children as well as with young people, could challenge them to give their lives in service to mankind.

Perhaps more people would challenge youth if they realized more fully that the world is in great need of Christian doctors, scientists, teachers, engineers, counselors, artists, musicians, and writers. Every field of activity needs leaders. Also, if they realized that many young people are drifters. Some drift through college. Some drift to factories or to similar kinds of work. Some drift into early marriages that lack good foundations. Thus we often find them between the ages of twenty-five and thirty years swept into great heaps of driftwood on the beach of life; disillusioned, discouraged, and disappointed in a life that might have been so rich.

We all can help to challenge young people. How? Be interested in them. Talk to them and show a concern in their lives. Listen to them, and learn what they are thinking. Inspire them by our encouragement to start living before the green light turns red. Discuss with them the numerous places they may serve; pointing out that they can serve more effectively in some places than in others.

When or where can we challenge young people? Do the youth in the church know you? Do the children of your friends come to talk over problems with you? Young people are in many places. They like to talk about their interests and their plans, if given the chance.

"What do you plan to do after you finish school?" is a question often asked young people. Usually it is just a casual question without any real interest in the answer.

"Go to college," some will say. Others will reply, "I don't know. I haven't thought about it."

Are you going to let them drift? Or are you going to be really interested in their replies and help guide their lives into channels of service?

Foundations for Tomorrow

(*Continued from page 11*)

Woman's Society members will recognize some of them, and that is why I did not tell more about them. You see, we co-operate. Methodist youth and Methodist women are helping to support some of the same projects. We are joining hands in a venture of faith and service.

Out of every dollar given to the Methodist Youth Fund, 47½ cents is used by the Woman's Division of Christian Service. Christian education in mission conferences receives 20 cents of every Youth Fund dollar. The remainder of the dollar is divided this way: 15 cents comes back for use in the youth program in the giver's annual conference; 12½ cents helps in the youth program of the Youth Department, and 5 cents helps support the program of the National Conference of Methodist Youth.

Wherever you are, how about investigating the Youth Fund* giving in your church? Maybe you are in one of those churches where the MYF needs to be awakened to the opportunities of 1950. Or maybe your MYF has not given enough. Would a word of encouragement from you help the situation? If so, give it.

Above all, be committed to the purposes of giving to missions and youth work. Our task is vitally important. We must not fail. We are called to an ADVANCE FOR CHRIST AND HIS CHURCH, and no advance can be made until each of us accepts and carries out his share of the work.

Now we are engaged in a great spiritual project: laying foundations for tomorrow. Such work calls for men and women of vision, of faith, of hope, of love for all peoples. Together, we can advance. We can build for tomorrow by our giving today.

* Free information leaflets available from Methodist Youth Fund office, Box 871, Nashville, Tennessee, and Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

Foreign News

Compiled by TERESSA NETLAND

Recent Arrivals From—

India: Miss Charlotte Westrup, Woodbine, Kansas.

China: Misses Frances Fulton, 123 Wilson St., Carlisle, Pennsylvania; Pearl Mason c/o Pauline Westcott, 275 Robincroft Drive, Pasadena, California.

Recent Departures for—

Japan: Misses Mary Finch, Alyson Rieke, Helen Barns, Mary McMillan.

Latin America

Uruguay—Crandon Institute, Montevideo, at the opening of its seventy-first year, has an enrolment of 936. This includes the new junior college which has thirty-nine students, twenty-four of whom are first-year girls who are registered for the two-year course.

Miss Marion Derby, vice-director, writes: "We have inaugurated a new plan. The boarding students and teachers meet together in the living room every morning for the reading of *The Upper Room*. Each girl and teacher comes in quietly and finds her place in the Bible and *The Upper Room* and then listens as a teacher or an older girl reads. It gives us the inspiration we need for starting the day. We are praying that it may become a true 'upper room' for us all."

In Montevideo, Uruguay, twenty-three girls from the interior are living at the Y.W.C.A. and receiving special training under the Public Health Cooperative Movement of the United States and Uruguay. Crandon Institute is participating by having one of its teachers give them courses in nutrition and dietetics in the Crandon Home Economics laboratories. All expenses for this training are paid by the Rotary Clubs of Uruguay.

Africa

The African population of Southern Rhodesia is as great as the population of Detroit, Michigan, but there are only four high schools for Africans in all of Southern Rhodesia, and their total enrolment is approximately 250 in all classes. The first high-school class in Southern Rhodesia was opened in 1946 and that class graduated in December, 1949.

The Methodist Church has opened a new high school in Old Umtali and the first class began early in 1950. The class is being limited to students of scholastic ability, Christian character, and the desire to take a higher teacher-training course after finishing three years of high school work leading to a Junior Certificate. The Division of Foreign Missions and the Woman's Division of Christian Service will co-operate in this new venture. Miss Edith Parks, who has served for a number of years in Nyadiri, has been transferred to Old Umtali to give full time to this more urgent work. It is expected that on his return from the United States, Mr. Tudor Roberts will also give full time, with other missionaries and a number of Africans helping in the work.

Poland

Though our missionaries are no longer in Poland, much of the work continues. The following quotation from one of the fine Polish leaders is about the school of which Miss Ruth Lawrence was principal: "The other day we closed registration of new students for the second term in our English Language School. There have never been so many enrolled as this year. We have fixed two additional rooms on the ground floor which were used before as a kitchen and storage. Thus we have now ten classrooms, one teachers' room, one office, and a big hall. There are seventeen teachers, quite well qualified—some of them have had teaching experience in England. The school is self-supporting. The income pays salaries to the teachers and staff, rent for all rooms, and all other expenses, and makes each month a grant of 150,000 to 200,000 *zloty* to the church. Most of my time is given to the school. I am very glad to have this work."

EXECUTIVE SECRETARIES OF THE DEPARTMENT OF WORK IN FOREIGN FIELDS

AFRICA AND EUROPE: MISS SALLIE LOU MacKINNON
CHINA AND MALAYSIA: MISS LOUISE ROBINSON
INDIA, PAKISTAN, AND BURMA: MISS LUCILE COLONY
JAPAN, KOREA, AND THE PHILIPPINES: MISS MARGARET BILLINGSLEY
LATIN AMERICA: MISS ELIZABETH M. LEE
ASSISTANT SECRETARY: MRS. ALEXANDER J. SIFKOFF

India

Excerpt from a joint letter from three of the I-3's—Martha Struthers, Betty Johnson, and Glenn Fuller: "We have been welcomed to India cordially and warmly by the missionary people. They seem to have hearts as big as hotels!

"We are still faced with the challenge of proving the value of this I-3 program as a whole. How can such young, inexperienced people do much more than 'get adjusted' within the span of three years? What good can we do without intensive language study? Won't the end of the three-year period be just the crucial point at which we may go home disillusioned, instead of seeing 'the long view'? These are questions which are frankly asked about the program. But we are glad to be a part of the missionary enterprise. With the help of God, we hope that we may be worthy of it and make ourselves useful.

"We have now received our appointments for which we were impatiently waiting. Martha is business manager of the Methodist Hospital at Dhulia, B. P., Betty is director of Christian education of the Bombay-Poona District, and Glenn is pastor of the Bowen Me-

morial Methodist Church, Bombay. We have appreciated the seven weeks without specific responsibilities, for it has given us time to acquaint ourselves with the Methodist work of the Bombay-Poona District. Martha and Betty have been teaching Sunday school, visiting youth meetings, addressing Woman's Societies, and Glenn has been preaching in a few of the vernacular churches.

"The national pastors whom we have met have welcomed us, too—into their pastors' fellowship, district conference, into their family circles, and into their churches. Like all of India, they are feeling their new-found independence and they desire to carry out their own ideas in their own way. Still, they are not averse to having the missionaries there. The question of the place of the missionary in the new India has yet to be solved. Whatever it is, it must change and adapt and grow with the growing church."

Korea

Miss Jane Barlow passed away on March 13 in London, England. She served thirty years in Korea. Though under appointment by the Board of Missions, she served without salary.

The girls and teachers of Ye Chun Junior High School in Ye Chun have organized a church in the needy village of Lipo. They have regular services with a Sunday school (sixty pupils), church services, and a young people's group. During vacation periods these junior high school girls assist with literacy classes in the villages.

China

The following has been received from our bishop in North China: "The National Christian Council in Shanghai is now getting ready to call for a national gathering of all denominations to re-evaluate the work of the past one hundred years and consider the possibilities of working together on a concentrated program of Christian work in keeping with the times. That gathering would mean a new start since 1907. We are looking forward with great expectation for something which would mean not only the revivifying of the churches, but a launching forth of an unprecedented project of evangelizing China in different ways. We need to be leading instead of being led. China is indeed facing a new day. The place of the church in China now and in the near future depends absolutely upon what sort of contribution we can give as a church. We need your co-operation in prayer. We are indeed grateful to the mother church for her deep interest and for her desire to help us in every possible way."

Malaysia

Miss Helen Loomis, who recently arrived in Malaya, writes of conditions there: "Life here seems a paradox. There is the urgency born of the knowledge that Malaya is caught in the great international struggle which goes on so silently yet so relentlessly. There is the inertia which comes out of life in the tropics. There are Chinese people, but there is relatively little of Chinese culture. There is Western civilization—cars, refrigerators, gas stoves for so many; and there is primitive poverty for so many others. There is British education for some and not only no education for more, but the bad moral practices and social conditions that come out of darkness and superstition.

"The largest part of Methodist work is in co-operation with the school system, a system which is largely supported by the British. The schools are taxed to capacity and still there are hundreds on the waiting lists. Two shifts of students attend and use every school building. One has only to mention the possibility of education and children pour into the schools. For example, there was held a religious-emphasis week just recently. Last Sunday I visited a Sunday school in one of our newer churches, which holds services in a school chapel. I found near-confusion. About two hundred new Sunday-school students had appeared that morning as a result of the week's emphasis on religion! The Sunday school within one week was increased to three times its original size! Where is the leadership coming from? Materials? Teacher training? The missionaries in many cases have most of their time taken in school-work.

"In this small, not too heavily populated country, there is much confusion and complication of racial, religious, political, and economic factors—although the general impression is still one of the remarkable ease with which people of so many backgrounds live together. It is said that before the war this was truly a land of peace and plenty. It is still a land of plenty—rubber, tin, commerce—although much of the food has to be imported. But it is no longer a land of peace."

Eleanor Neff Weds

Miss Eleanor Neff, associate secretary of the Department of Christian Social Relations and Local Church Activities, and daughter of Mr. and Mrs. Emil Neff, of New York City, was married in Washington, D. C., on May 16 to the Rev. A. Stauffer Curry, son of Mr. and Mrs. Amos K. Curry, of Palmyra, Pennsylvania.

The ceremony was performed in the parsonage of the Church of the Brethren by the Rev. DeWitt Miller and the Rev. Orris G. Robinson. A wedding reception followed in the Congressional Hotel.

Mrs. Curry is a graduate of Hunter College, received her M.A. degree from Columbia University, and has pursued graduate studies at Union Theological Seminary and the New York School of Social Work.

Dr. Curry, an alumnus of Elizabethtown College, holds a Bachelor of Sacred Theology degree from Westminster Theological Seminary, Maryland, and a Doctor of Philosophy degree from New York University. He was formerly on the staff of the General Board of the Church of the Brethren, and is now executive secretary of the National Service Board for Religious Objectors, Washington, D. C.

Home News

Compiled by RUTH POPE

In Memoriam

Miss Anna J. Davidson, retired, who was a member of the family at the Methodist Old People's Home, Chicago, Illinois, died at Wesley Memorial Hospital, March 20, 1950. Miss Davidson was graduated from the Chicago Deaconess Training School in 1901 and was licensed as a deaconess by the Central Illinois Conference in 1902. She spent her active years of service in that conference and in the Illinois Conference. Miss Davidson was forced to retire at an early age for health reasons. Services were held in the chapel of the home on March 22.

Ryder Memorial Chapel

It was fitting that a pulpit Bible, given in memory of one who was interested in the welfare of suffering humanity and who had herself suffered deeply but victoriously, be presented to the Ryder Memorial Chapel of the Navajo Methodist Mission School, Farmington, New Mexico, on October 2, 1949—World Wide Communion Sunday.

The Bible was presented in memory of Hazel Diller Penney by her deaconess friends of the Pittsburgh Conference. Miss Penney, former secretary of Missionary Service of the Pittsburgh Conference Woman's Society, had been deeply interested in the work at Navajo School.

Greetings From Sandy* and Me

DEAR FRIENDS:

"Sandy" and I send greetings from the Big Sandy Valley Larger Parish, Pikeville, Kentucky. We think of you as co-workers because without you we could do nothing. Therefore, we thought you might like to know what your "left hand" is doing. So come with us for a visit to the Big Sandy Valley Larger Parish.

It is Sunday (any Sunday will do), 9:00 A. M., and Sandy and I take off for Hardy, thirty miles and three mountains away. We are now using the schoolhouse for our meetings. The Sunday school has grown from less than twenty to an average of fifty. Our main problem has been to get enough adult teachers. I conduct the worship service and fill in for absent teachers or the secretary.

Then we hurry on to a 2:30 Sunday school at Snivley Chapel on John's Creek. This little church was built in 1853. We blow the horn at different homes along the way and collect passengers who range from three-year-old Connie Shay to Aunt Annie who has worked in this church for the past eighty years and who is now almost totally blind. A few Sundays ago Aunt Annie, following a two-weeks' illness, stood in the cold and the rain for an hour before I was due. She said that if I could come from Pikeville, she could go to church.

Following a cup of coffee with Aunt Annie or a short period of relaxation at Pikeville, I travel only five miles this time for a Youth Fellowship meeting at Salem in the evening. This group was organized in September and is not a large group but it is very active. The evening service follows the young people's group.

One evening a week we go to Betsy Layne for a young people's meeting. Another evening we go back to Hardy for a young people's meeting. This group is so full of life that no one in the community will meet with them, so they cannot have a meeting unless we get there. There are forty names on the roll, with an average attendance of twenty-five. The boys outnumber the girls, and several of the boys work in the mines. Their greatest need is recreation since there is no provision for it in the community. We always have a social time following the meeting.

Every other Saturday night I meet with the Shelbiania Youth Fellowship. This group has only fifteen members, but they managed to raise fifty dollars to send a goat to Okinawa. I meet with the councils of two other groups each month and serve as counselor for the Pike-Floyd Subdistrict Methodist Youth Fellowship. And there are monthly meetings with the teachers of children in four of the churches and those with the Woman's Societies. Before Christmas I had seven children's meetings each week. We used the study book on Japan and closed with a combination Japanese-Christmas party. The children like to sing very much. We use *Sing It Again,* and they keep asking for different numbers. When I ask whether they know a chosen song, they reply, "No, but we want to learn it." And after the reading of a story, there is always the request, "Read another one." Perhaps my greatest service is taking books for the children to read. The books are well read by the time I return with a new supply the following week.

Since September 1, 1949, Sandy and I have traveled 8,943 miles and carried 804 passengers. We manage to keep busy the rest of the time with program planning,

* "Sandy" is the Big Sandy Valley Larger Parish Station Wagon.

EXECUTIVE SECRETARIES OF THE DEPARTMENT OF WORK IN HOME FIELDS

EDUCATIONAL INSTITUTIONS: MISS MURIEL DAY
TOWN AND COUNTRY: MISS MARJORIE MINKLER
URBAN WORK: MRS. MABEL GARRETT WAGNER
SOCIAL WELFARE: MISS EMMA BURRIS
MEDICAL WORK (ASSOCIATE SECRETARY): MRS. ROBERT STEWART
DEACONESS WORK: MISS MARY LOU BARNWELL
ASSOCIATE SECRETARY: MISS RUTH POPE

tter writing, housekeeping, and cord keeping. We cannot find ords to express our heartfelt appreciation for your interest in and elp with our work. We hope you re enjoying your work as much s we are enjoying ours.

Jeannette Peters and "Sandy"

Urban Workers' Report

Our workers in community centers and settlement houses have been re-evaluating the past year's work. Would you like to have a few glimpses of their reactions?

KINDERGARTEN ON THE MEXICAN BORDER—Mrs. L. C. Gomez tells us that she has been very happy doing kindergarten work in Brownsville, Texas. There is no other kindergarten in this densely populated neighborhood and she feels that the Woman's Division of Christian Service is rendering a most effective service to that community. Some of her happiest moments have been experienced when the house was full of parents who came to see and hear their children sing.

WESLEY COMMUNITY HOUSE, Chattanooga, Tennessee. Deaconess Martha Robinson reports as follows: "Six years ago one section of the community known as Hell's Half-Acre took pride in upholding its name and reputation. There were bootleggers and houses of prostitution on every hand. Today, we do not have a single place of this kind in the Acre and the people never refer to it by the name mentioned above. They have discovered what it means to live in a more decent community and are working to make it better. The change has come through the influence of the Wesley Community Center."

KINGDOM HOUSE, St. Louis, Missouri. Pauline Goodwin writes: "One very satisfying experience has been that of seeing a thirteen-year-old girl, who last year was not accepted by the majority of the members of our groups, become an accepted person and even be given some leadership. Some of the girls who objected strongly before have asked to have her on their basketball team. I am glad to have been able to help the girls see her good points."

ST. MARK'S COMMUNITY CENTER, New Orleans, Louisiana. Fae L. Daves states: "I have enjoyed working with the members of the Board of St. Mark's Community Center. I came here because I felt it was God's place for me. He has been with me and if I have been able to make any real contribution, it has been through His strength and grace. The challenge is still strong and I want to spend and be spent for Him.

"Our program is a full one, including the Day Care Center and a program of organized activity for boys and girls from six years of age to adults. My associations outside the center have been both with church and professional groups. I have enjoyed meeting with and speaking to some Woman's Society and Wesleyan Service Guild groups. I particularly enjoyed meeting with the women of the Louisiana Conference Woman's Society last spring.

"I have, of course, taken an active part in the group work section of the Council of Social Agencies and have tried to comply promptly with all the requests of the Community Chest. Through an arrangement made by the Council of Social Agencies, we participate in a radio program through spots (eighty words) of advertisement about our work, and fillers (fifty words) which are read between chain programs by the regular announcers. We prepare the script and send it in once a month. We started with sixteen spots, but were allotted sixty in a short time.

During the past months I have had the privilege of helping to organize the New Orleans Guidance and Personnel Association, which is a branch of the National Vocational Guidance Association. Membership in this group has been a stimulating experience and it has given me interesting contacts which are helpful at St. Mark's."

A Testimony

By a Senior Student

Paine College has meant much in helping me to find a fuller and richer life. My whole outlook on life has been broadened since coming to this institution. There is opportunity for development in community work and in co-operating with other people. The program at Bethlehem Center has given me the chance to work with a kindergarten group and with a hobby club. I have learned much from observing my friends do volunteer work with Scouts, teen-age clubs, and playground activities.

The religious ideals at Paine College are carried further than the classroom. They are made a reality through the organizations and activities which are supported and run almost entirely by students. The Y.M.C.A., Y.W.C.A., Vespers, and Youth Fellowship help to enrich campus life. My own religious insights have been greatly deepened. I am now the president of the Youth Fellowship. I feel that I shall be able to do some constructive work in my home church and community as a result of having worked with other members of the student body.

There is opportunity also for real leadership. I am a senior student and if I had to make my choice of a college all over again I am sure that it would be Paine College, Augusta, Georgia.

A Well Deserved Tribute

At the recent meeting of the Woman's Society of Christian Service of the Louisiana Conference of the South Central Jurisdiction, Miss Pearlye Maye Kelley was given a life membership by the women and students of the Lafayette Church.

Miss Kelley has served four years as student counselor at Southwestern Louisiana Institute as a representative of the Woman's Division.

This recognition is a well-deserved tribute to the consecration and understanding leadership that Miss Kelley brings to her work.

The House That Dreams Built

By FRANCES PEACOCK

SINCE the early days, women of The Methodist Church have been dreaming of giving every American youth an equal chance; especially have they dreamed of educating them to become Christian leaders. Another step toward that goal was reached when on January 29, 1950, the first dormitory for boys was dedicated on the campus of Mather Academy, Camden, South Carolina.

For over sixty years boys have been receiving instruction at this school. But it was not until 1935 that they were permitted to live on the campus. Through the efforts of Miss Lulu B. Bryan, the present principal and superintendent, a few boys were housed in the original school and dormitory, Mather Hall, in 1938. However, so many parents, living in the surrounding country, kept dreaming of a school where they could send their boys (for only a small number could be accommodated on the campus), that in 1944 the Woman's Division of Christian Service decided to erect a dormitory for boys at Mather. Because of war prices and scarcity of materials, the actual building had to be delayed until June of last year. At the commencement exercises groundbreaking ceremonies were held.

At the request of the boys who have enjoyed life at Browning and of those now living on the campus, the new building has been named the Lulu B. Bryan Hall. Had it not been for her dreams and her planning, the building might never have been realized.

Though there is much improvement in this state each year in the educational opportunities for Negro youth, there is still a great lack. According to a report based upon a statement from the United States Office of Education, $36,942,129 is needed to equalize Negro schools with those provided for white children. The property evaluation for each white child is $209, while that for the Negro child is only $70. Annual expenditure per white child, according to the 1947 *Negro Handbook,* was $38.88; for the Negro child it was $10.35. Furthermore, in very few communities in South Carolina is there any provision for transportation of Negro children. Besides the one public high school in Camden, there are only two small, inadequate high schools in the county. Youth who wish to attend have to board or pay their own transportation.

These are some of the reasons that Mather Academy has to keep on expanding its educational program. There are other reasons, as Bishop J. W. E. Bowen of the Atlantic Coast Area so well stated at the dedication:

"Where the educational opportunities are so inadequate for Negro youth, the private Christian school is a necessity. . . . The church has a responsibility to train world citizens, *thinking* citizens, who have the ability to face every question courageously.

"Such a school should offer what other standard schools do, plus something more. . . . The atmosphere, tone, and quality of the work done should be above the level of the standards of the community. A private school should add breadth of vision by bringing to its students the best thoughts of people everywhere. Thus we can help them," he concluded, "to become men and women having definite Christian character."

The conference president of the Woman's Society of Christian Service, Mrs. R. K. Gordon, of Dillon, South Carolina, who is also a member of the Woman's Division, had a part in the service. "Those who carry on here," she declared, "will be working with much more precious material than that used to build this structure. They will be working with the hands, hearts, and wills of boys." She climaxed her remarks with these words: "We must build more magnificent structures of manhood."

Money from the Crusade for Christ, supplemented from the Building Fund, was used for the project. The furnishings were from the Advance Fund. Thus over a period of years, people with vision have been building this "House of Dreams" for the boys at Mather, a three-story brick structure, accommodating seventy boys.

Other activities associated with the dedication included a tea given by the Woman's Society of Trinity Methodist Church. This was held in the girls' parlors, following the dedication service. Open house was observed during the entire week end. On Sunday night, January 29, Emmanuel Mansfield, tenor, completed the day with a concert which was enthusiastically received.

The new Lulu B. Bryan Hall, first dormitory for boys on the campus of Mather Academy

Monarch Studios, Camden

Worship Program for Circles

OUR FAITH—For Building a World Christian Community Through Personal Dedication*

HYMN: "O for a Faith That Will Not Shrink" (*The Methodist Hymnal*, No. 270. *If hymnals are not available, use hymns as solos or read slowly.*)

SCRIPTURE—Isaiah 58:8-12.

PRAYER—O God, be a mirror to us this moment, that we may see ourselves as thou dost see us. As we look closely and see ourselves, and then look up and see thee, may we become aware of the need of our own personal faith in the world today. We want to be still long enough, and go deep enough, to become a real part of thy Kingdom. We want to be constant, pure, brave, among those who are repairers of the breach, those who will fill in the gap, those who build bridges. In Jesus' name. Amen.

MEDITATION—Builders of Bridges

Years ago, a Chinese lady said of Miss Katharine Maurer, deaconess: "She built a bridge from her heart to mine and Jesus walked across." Today we want to meditate on how our small lives are needed for bridges over which Jesus may walk to others. When we stop to think, we realize that there are people with whom we associate who may not have definitely accepted Jesus Christ. How do we speak to them of our Saviour by our daily living? Do they feel that there is something which makes our lives happier, more serene, higher in standards of ethics and honesty? What dark places in our community, what gaps, what swamps, what estrangements, what dissolved relationships, over which we, as individuals or as a group of Christian women, could build a bridge or repair a breach! In every community, bridges of mutual trust and co-operation are needed.

Our personal faith is effective in proportion to the solid foundations of the bridge we build. Our personal faith must go down to the solid rock, Christ Jesus, and then the superstructure will not topple. There must also be some "give" in our bridge, so that when the traffic is heavy it will stand the strain. We do not need any greater opportunity to build bridges than we now have in the place where we now live, if our purpose is to be builders of the kingdom of God. Let us not wait for a great call, or leave the building for those who have special calls, but let each one of us be beavers in the stream where we live, until a strong bridge of Christianity is constructed over which Jesus may walk.

HYMN—"Dear Master, in Whose Life I See" (*The Methodist Hymnal*, No. 376).

ARTICLES — THE METHODIST WOMAN, March, 1950, p. 5, column 1, last paragraph, "Bishop Raines summed up. . . ." to end of article; same issue, p. 15, "Clementina Butler"; WORLD OUTLOOK, March, 1950, p. 37, "Chickens or Children."

* Prepared by Mrs. H. R. Barnes, Oakland, California.

World Federation of Methodist Women

MRS. PAUL ARRINGTON, *Chairman*

UNIT IN POLAND

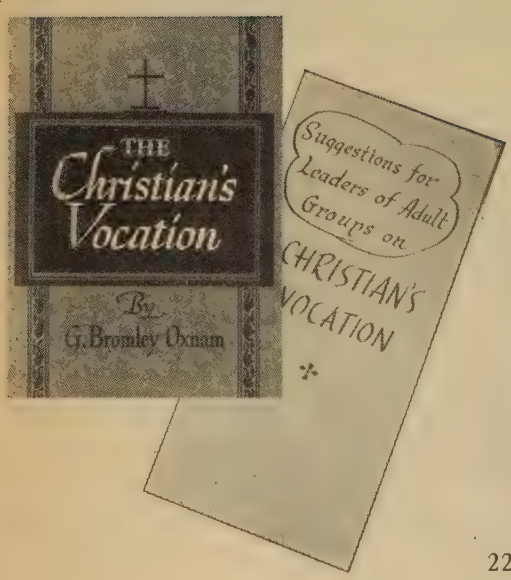
By MRS. JOZEF NAUMIUK

PRAYER FOR PEACE—Eternal God, we, of the land of graves and crosses, lift our voices to Thee. We fully realize what another war would mean to our country and to the whole world. We, who have lost in the camps of death our husbands and sons, our fathers and brothers, deeply feel that war is a violation of Thy holy laws, and that without Thy Divine Peace the world is destined for extermination. Yet Thou, Father, wantest no death of the sinner but his conversion and that he might live. We therefore beseech Thee to hear our prayers for peace. Thou, who hast revived the bones in the battlefields and concentration camps, and hast awakened our nation, hear us, O Lord! Thou, who hast restored our homes, hast clothed and fed our bodies, be merciful to us. Grant peace to our country and to the whole world. Thy promise, "Peace to those who are near and afar," be fulfilled in us who are unworthy and weak, but longing for holy life in Thee. Amen.

We have sixty organizations in Poland. In another year we hope to increase the Woman's Society of Christian Service to 20 per cent. Each society has four commissions: evangelistic, educational, relief center, and recreation.

The pastors' wives, in most cases, serve as instructors in educating new leaders. One of the activities of the members is organizing summer camps for orphans and poor children.

Our two greatest problems are: lack of religious literature in the native language, and material assistance such as food and clothing. Living conditions have improved a little; but the problem remains unsolved, for the majority of our people are poor.



Creativ

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***A Sacrificial Meal* (new), by Hazel Brownson. 10 cents; 3 for 25 cents.**

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***In Spirit and in Truth,** by Hazel Brownson.**

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cover of this magazine.

MRS. ELOISE A. WOOLEVER *Executive Secretary, Woman's Section, Division of Education and Cultivation*

Workable Methods

Concerning the New Plans

(*Quoted from a letter of* Mrs. W. B. Landrum, *field worker.*)

"THE women, without an exception as I have talked with them, have been so glad to have participated in the Caravans; they think it the most worth-while piece of work they have been asked to promote, and now they are keen on the new plans. You would have loved the table decorations at a luncheon meeting of the Enid District, West Oklahoma Conference. They had made the 'tents' out of brown paper sacks, upended, cut the flap, had attached cords, and driven down tiny stakes. The key words—*'enlarge,' 'strengthen,' 'lengthen,'* were attached as tiny pennants.

"At Carnegie the women invited the seventy women on their Responsibility List to a social-program meeting; thirty-four came, and thirty joined a new circle, organized to meet at night.

"In the Texas Conference I attended the conference Wesleyan Service Guild meeting. The secretary, Mrs. Fort, used this caption for the hour when the Guild units were to tell of their accomplishments: 'Share Your Best With the Rest.' Several reported the payment of large pledges for church buildings or church enterprises, but when one unit told of its large missionary pledge, the audience broke into applause—and I didn't start it, either. Again when a unit told of having done a special piece of work for a missionary who plans to go into full-time service, there was applause."

How to Get 100 Per Cent Reporting

Mrs. C. R. Roberts, secretary of Missionary Education of the Oklahoma City District, West Oklahoma Conference, received 100 per cent reporting as a result of the following "reminders" sent out on postcards:

Dear Secretary of Missionary Education and Service:

I'm expecting a letter from you!
On December 1, you know, it's due.
Your "study" report,
And *all you've done;*
The *classes* you've had,
And the "honors" you've won—
Please write it ALL. Don't miss a *line!*
'Cause I *NEED* that report *to put in mine!*
Thanks!

Results were all that had been hoped, and the following card went out:

Dear Secretary of Missionary Education and Service:

Thanks so much for the report from you.
Each one came in before the deadline due!
Over our district went my plea,
'Cause 100 per cent I aspired to be!
And in they came—oh, it was fun!
Those study reports from *every one!*
I counted 'em in, like the ninety-and-nine,
Scarcely believing I had *all* of mine!
Then I added 'em up with a joyous heart
So *grateful* to *you,* for *you each did your part!*

P.S.—Next report is due September 1.

"Advance Deeper Yet"

Kirksville District, Missouri Conference, reports ten Advance steps. Introducing these steps is the statement—"Our theme for our district is 'Advance—deeper yet,' with this thought, 'We must cease trying to make ourselves the dictators, and God the listener, and become joyful listeners to Him.' And if we do, 'Life from the center will be a life of unhurried peace and power.' It will be 'simple, serene, amazing, and triumphant.'"

Among the Advance steps are these:

"We are proud that one of the *I-3's* is Imogene White, from our district, and we are planning to take over more and more of her support until our district assumes it all. We are urging local societies to get in touch with her through personal letters. We hope to enlist at least one more person from our district in definite Christian service.

"We have asked the ministers to take as one of their goals, *A Woman's Society of Christian Service in every church,* and they have placed it in their district goals.

"We are continuing our Society Visitation: one society visiting another for help to themselves and to give helpful suggestions. (Off to a good start on the 1950-51 plans!)

"We are trying Group Visitation: where one society is hostess to four, five, or six near-by societies for a Spend-the-Day Fellowship both for inspiration and information."

At Grace Methodist Church, Detroit, an attractive sheet outlining the work of the Woman's Society of Christian Service, telling the time of meeting and closing with an invitation to join the society, was placed in each pew. The invitation read as follows:

The Woman's Society at Grace is eager to welcome all women into its activities. We invite you most heartily to attend our next meeting, details of which are given in the church Bulletin.

Please check and sign the blank below and give to the women at the door as you leave:

I am a member.
I am interested; tell me more.
I'll join and do what I can.

The pledge of the society is: "I will give of my prayers, my service and my support." There are no dues: you give of all three as you wish.

Name _____

Address _____

At the next meeting the attendance increased from an average of forty or fifty to seventy-five.

ADVANCE 1948 1952 GIVING RECRUITING EDUCATION MEMBERSHIP WOMAN'S DIVISION OF CHRISTIAN SERVICE THE METHODIST CHURCH

ADVANCE CLIPPER

ISSUE 11 JULY-AUGUST, 1950

MRS. DOOLITTLE VISITS DR. ADVANCE'S CLINIC

(The following sketch was written by Mrs. Orson N. Eaton, president, and Mrs. L. E. Harrell, Promotion secretary, of the Washington East District, Baltimore Conference, and given at their district meeting. With the permission of the authors a few slight changes have been made to adapt it for general use.)

DR. ADVANCE—Psycho-Analysis Specialist.

(*White coat and brief case filled with "tablets" for treating Woman's Society patients.*)

NURSE CHARITY—Assistant and expert in the setting-up exercises of spiritual growth.

MRS. DOOLITTLE—President of local Woman's Society of Christian Service and a very confused patient.

SCENE AND SETTING—*Consulting room of* DR. ADVANCE. *Table with* ADVANCE *symbol displayed, and with leaflets of the Woman's Society of Christian Service in evidence.* NURSE CHARITY, *seated by table, busy with records. Enter* MRS. DOOLITTLE.

MRS. DOOLITTLE: Good morning, may I see Dr. Advance?

NURSE CHARITY: Have you an appointment?

MRS. D.: No, but this is an emergency and I must see the doctor now, if possible.

NURSE: Be seated. I will see if the doctor can see you. (*Exit* NURSE.)

(MRS. D. *sits by table and picks up some of the literature. Shows surprise at what she sees.*)

NURSE (*returning*): Yes, Dr. Advance will see you. She said I should get some information for her before she comes. (*Takes pad and pencil.*) What is your name?

MRS. D.: Mrs. Doolittle.

NURSE: Where do you live?

MRS. D.: I live in New Town not far from this city.

NURSE: Why did you come to Dr. Advance?

MRS. D.: Because I have heard from friends that she is a specialist in treating the kind of trouble I have.

(*Enter* DR. ADVANCE)

DR. ADVANCE: Good morning!

MRS. D.: Good morning, Doctor.

NURSE: Dr. Advance, this is Mrs. Doolittle, who lives in New Town, not far from our city. She has come to you because she has heard you are a specialist in helping the kind of trouble she believes her symptoms show.

DR. A.: What is your particular trouble, Mrs. Doolittle?

MRS. D.: I believe I have psycho-insomnia. Besides caring for my family and home, I am now president of our Woman's Society of Christian Service of The Methodist Church. We do a lot in helping finance the work of the church, furnishing the parsonage, and so on. And we assist our Youth and Children's leaders in many ways. But I am so confused with all the other things I am supposed to do. I know we are to make a pledge to the Woman's Division, but then we have funds for this and funds for that. There are Lenten and Thank Offerings—there are Special Memberships—and, oh, yes, there's Supply Work and the Week of Prayer and Self-denial offering. I just do not know what it is all about. I cannot sleep for thinking about it.

DR. A.: I understand. I think I can help you, for there is more than one person who has these symptoms. Women come to me constantly. First, you need *A Guide,* don't you? (*Hands her A Guide.**) All those funds and offerings are explained in it. But let me tell you this briefly: Lenten and Thank Offering and even Special Memberships (which are merely honoring some member or youth or child) can all be counted on your pledge to the Woman's Division, which you say you do know about. But Week of Prayer and Self-denial offerings are just what it says—over-and-above the pledge, and used for real needs not included in Woman's Division appropriations. And Supply Work is called the "second mile," for it, too, must supply those medical and home equipments that just cannot be included in appropriations, since these needs change year by year. Do you understand now, Mrs. Doolittle?

MRS. D.: Yes, Doctor, I believe I do.

The World Is Swinging Toward The Light

Colored film-strip of the Assembly—70 pictures with accompanying script. $3.00, postpaid, money to accompany orders. Can be run on a 35-mm. projector that takes 2 x 2 Kodachrome slides, *with a film-strip attachment.* Order from the office of

MRS. ELOISE A. WOOLEVER

150 Fifth Avenue, New York 11, N. Y.

DR. A.: As I said before, Mrs. Doolittle, your case is quite prevalent, almost an epidemic. We call it D. T. M.'s for short. D, for difficulties that arise because you do not have the literature which you need to help you in your work. T, for troubles that come from a lack of understanding the work. And M, for Membership Lag—you lack members to help you.

MRS. D.: But where can I get all this help?

DR. A.: I have some free literature to help (*gives leaflets*); then there's literature on sale. As for trouble from lack of understanding your work—these are my orders. You, yourself, will have to read and study. I cannot help you unless you help yourself. Don't take this literature home and lay it aside as some of my patients do. Would you like another Methodist woman to help you?

MRS. D.: Oh, I surely would like more help.

DR. A.: Well, here is THE METHODIST WOMAN that will come and help you each month at very little cost. You said you helped with expenses of your local church and with the Youth and Children's work. That is all good. We must keep the home church strong and active or we cannot do the many other things that need to be done. But as I consider your symptoms I do not think you are doing enough. You must have a broader vision of your work and you need a WORLD OUTLOOK. This will help you understand the needs all over our homeland and around the world, and how the funds are used.

MRS. D.: But, Doctor, I do not see how I can do any more.

DR. A.: That is where Membership Lag comes in. You need the support of every woman in your church. The Woman's Division has pledged more than *five million dollars* for missions in this year of Advance. Do you know that less than half the Methodist women are helping to meet this great need?

MRS. D.: But how can I get more women of my church interested and willing to help?

DR. A.: I know this will take time, but I am giving you a prescription (*hands it to her*):

1. You must make long walks or drives in personal visitation.

2. Call them on the telephone and invite them to your meeting—even see that they get there.

3. Then have a "live" program (*hands her program material*) that will stir them to action; and they will want to have a part in such a world-wide program of building a World Christian Community.

NURSE: Doctor, may I add a word? There is something else that needs to be done. It is not enough to visit the women, but you need also to pray for these special women. The Cross (*indicating the Advance symbol*) is at the center of the Advance emblem, to indicate the fact that Christ's Presence and Spirit must be central in all our efforts.

DR. A.: That is true, Nurse. Mrs. Doolittle, have you taken time to go over your church membership and see how many of the women are not members of the Woman's Society of Christian Service, or the Guild? This should be your "Responsibility list." Can you think of any women in your church that should be members of the Woman's Society?

MRS. D.: Yes, I believe I can. (*Takes pad and writes down some names.*) I have thought of six women in just these few minutes.

DR. A.: That is fine, and a good start. Now, they should be made to feel that they are missing a great opportunity of enriching their own lives if they do not become members of this wonderful organization. Mrs. Doolittle, if you follow my instructions, I promise you will be feeling better. I want to check with you again in six months.

NURSE: Mrs. Doolittle, let me have those names you have written. I am putting them in this envelope. Take them with you. Keep them before you for special daily prayer before you approach them for membership. And remember that it is the dedication of our own personality that makes it possible for us to lead others into this experience.

THE END

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

ONE-HUNDRED-PERCENTERS IN UTAH

"On Saturday, March 25, we visited Park City in a veritable blizzard but found a beaming president, who told us they had all but one woman signed up as members, and they hoped to get her to sign a pledge card that noon. Within a half hour she came back to say they had reached the 100-per-cent goal.

"And again on Thursday at Midvale we were greeted with the same news and an excited president. That was truly a meeting to tell about. It was the first society to use the theme of Advance for the table decorations. At the center of each of three tables forming a U in the dining hall, were placed the four-square steps of graduated sizes, the words of the emblem lettered in gold on all sides, 'membership,' 'education,' 'recruiting,' 'giving.' The steps were topped by an ivory cross. At each place was a small folder with the pledge on the inside pages, and at intervals on the table were stacked small sacks bearing in gold the figure, '100 per cent,' and filled with some Easter candies; but sticking from the top was gold-wrapped chocolate money. Both of these societies expect to have a full slate of officers for the next year."

Mrs. Otto A. Crawford,
Secretary of Promotion, Colorado Conference.

CHEER UP—WE ALL HAVE MUCH TO LEARN

ENCOURAGING one another is not dependent on knowing all the answers. If your society feels inadequate to take its part in the proposed Chain Visitation, do not lose heart. The following questions may form the basis of a quiz in which both hostess and visiting society may participate, according to any plan you wish to work out. Answers where needed will be found on the following page. And those ten candles will not seem nearly so unattainable when one group "encourages" another!

CANDLE 1:

What does it mean to be a "100 per cent society?"

What do you have to do, to be a member of the Woman's Society of Christian Service?

Why is it so important to have every woman member of the church a member of the society?

CANDLE 2:

What are the four study courses for 1950-51?

Which ones have you had? How many attended?

CANDLE 3:

In our community, what kind of action could actually grow out of program or study? If we haven't done any of these things, what was the reason?

CANDLE 4:

How many subscribers have you now to THE METHODIST WOMAN? WORLD OUTLOOK?

Which pages are read most regularly?

Can you think of any purchase you have made this year, which you could easily have done without, which costs as much as or more than the combination subscription of the two periodicals? **($2.30.)**

CANDLE 5:

How many times during the past year did you use the monthly programs in *Program Material?* *

Which did your women like best? Why?

CANDLE 6:

What does a prayer group do?

Who is the chairman of the committee on Membership and Evangelism in your church?

CANDLE 7:

Why do we need to give more money?

If we feel that we cannot give more as individuals than we are now giving, what shall we do?

CANDLE 8:

Are additional sessions for children the same as Sunday-school classes? As Week-day religious education classes?

What is the relationship between a World Friendship Group and the MYF?

CANDLE 9:

If no young people from our church are in college, and our church is not near a college campus, do we need to appoint a Student secretary?

CANDLE 10:

Do most candidates for missionary and deaconess service come from large city churches?

If I find a girl who is interested in preparing for full-time service, to whom shall I write about her?

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the society.

Listing is by *Conferences.*

BALTIMORE: Washington West District—Ebenezer (Winfield Circuit), Hughes Memorial
CENTRAL NEW YORK: Syracuse District—Peru, Bennett
ERIE: Brookville District—Bredinsburg
Grove City District—Pleasantview, Wampum (Newport)
Meadville District—Albion, Hartstown, Mill Village, Shermanville, Bethel (Titusville), Venage, Wattsburg
NEW YORK EAST: New Haven District—First Church, Meriden, Connecticut
WEST VIRGINIA: Central District—Mt. Earnest (Troy)
Charleston District—Rand, Mt. Tabor
Moorefield District—Fairview
WYOMING: Wilkesbarre District—Evans Falls
ALABAMA: Troy District—Vernledge
FLORIDA: Jacksonville District—Bunnell
HOLSTON: Sweetwater District—Riceville
KENTUCKY: Covington District—Big Bone, Hughes Chapel
MEMPHIS: Memphis District—Grimes Memorial, Memphis, Tennessee
Paducah District—Christ's Church, Mayfield, Kentucky
NORTH ALABAMA: Gadsden District—Allis Chalmers
SOUTH CAROLINA: Anderson District—Sandy Springs
Charleston District—Williams
Florence-Kingstree District—Oak Grove
Greenwood District-Cross Hill, Mt. Lebanon, Ninety-Six
Rock Hill District—Van Wyck, Osceola
Sumter District—Bethesda, Rembert
DETROIT: Port Huron District—Central Methodist
Saginaw Bay District—Watrousville
ILLINOIS: Bloomington District—Mazon
Jacksonville District—Virginia
Galesburg District—Williamsfield
INDIANA: Trinity, South Bethany, Sugarland
MINNESOTA: Fergus Falls District—Bertha, Herman, Villard
OHIO: Lima District—Huntersville
Toledo District—Union
CENTRAL KANSAS: Wichita District—Rosalia
MISSOURI: Chillicothe-Richmond District—Bedford
St. Joseph District—Bethel
NEBRASKA: Hastings District—Fairview
Kearney District—Potter
Northwest District—Hull
NORTH ARKANSAS: Conway District—Dover
Fort Smith District—Bonanza, Kibler
NORTHWEST TEXAS: Abilene District—Hawley, Hodges
ST. LOUIS: Poplar Bluff District—Harkley's Chapel
SOUTHWEST MISSOURI: Springfield District—Mount Olive, Luck
TEXAS: Palestine District—Mt. Selman
Longview District—Scottsville
COLORADO: Utah-Western District—Midvale, Utah; Park City, Utah
PACIFIC NORTHWEST: Seattle District—Japanese Society
Walla Walla District—Anatone, Washington
Wenatchee District—Bridgeport, Washington
SOUTHERN CALIFORNIA-ARIZONA: Arizona District—Buckeye

The following districts have every church organized:

NEW JERSEY: Camden District
FLORIDA: Orlando District
INDIANA: Wabash District
NORTH-EAST OHIO: Cleveland District
INDIAN MISSION: Western District
SOUTHWEST TEXAS: Four Districts
SOUTHERN CALIFORNIA-ARIZONA: Los Angeles District
Pasadena-Long Beach District

Nome, Alaska, has two new societies—MRS. POPEJOY, *president, Alaska Mission Conference*

Iowa-Des Moines Conference reports fifty 100 percent societies. List will be printed in next issue of the "Clipper."

Correction from March "Clipper": 100 percent societies
BALTIMORE: Washington West District—Brandenburg and McKendree (Maryland)

Through the Woman's Section of the Division of Education and Cultivation every woman of Methodism may share in meeting the needs of the world. To visualize this, this Exhibit has been prepared.

The pins of the Woman's Society of Christian Service and the Wesleyan Service Guild are emblems of membership. The fullest purpose of this — the one official organization for Methodist women prescribed by the Discipline — cannot be achieved till every woman member of the Methodist Church assumes her part in all that these pins symbolize.

Sharing our material means with a world in need is part of the privilege of membership.

A better informed constituency means increasing effectiveness. The approved studies and the monthly program materials provide for an ever-widening knowledge and viewpoint. These books are familiar through use this current year.

Tomorrow's world awaits leadership trained today. Christian work among students, youth, and children will largely determine the direction this will take.

The missionary and the deaconess are highly trained, consecrated representatives of the Woman's Society, serving to meet human need in all its areas. Miss Miriam Brattain, a teacher in Osaka, Japan, is a living symbol of those now at work and of the 1,000 new recruits sought for this quadrennium.

The approximately 30,000 Woman's Societies and Guilds and the churches still without such organization are the field to which the message is brought by speakers from overseas and the homeland. These 8 are representative of the many who have thus itinerated this year.

The only advance in membership, education, recruiting, and giving which can endure is that which has the message of the Cross at its centre.

This is a copy of a sheet which 3,000 women took with them from the Assembly, after visiting the Exhibit of the Section of Education and Cultivation. It is reproduced here with the thought that the symbolism, with accompanying explanations, be copied and used in various ways.

ANSWERS TO QUESTIONS ON PAGE 27

1. When every woman member of a church is a member of the Woman's Society, that society is "one hundred per cent."

A woman may become a member by giving prayer, service, and an annual gift of money.

The field is so wide that it needs the service of every woman.

2. "Toward a Christian Community," "The Near East, "Worship," and "A Christian's Vocation."

6. It meets for the chief purpose of prayer, at any time most suitable to its members.

7. Because the needs of the world are now greater than ever before, and our sense of "one world" as our responsibility is more keenly realized.

We can enlist new members, who will add their service and gifts to ours. And we can engage in additional group activities.

8. No. Additional sessions for children are those sessions of the church school *other than* classes at Sunday school.

No. Week-day classes for religious education are those usually planned in connection with time released by the public school for this purpose.

A World Friendship Group is a study group meeting regularly to become acquainted with the work of the Woman's Society of Christian Service. It is a part of the total program of the Methodist Youth Fellowship with a relationship to the commission on missions and world friendship.

9. Yes, in order to stimulate interest among youth who might not otherwise think of going to college, and show them how to make this possible.

10. Candidates applying for service come from the largest city church and from the smallest rural church. It depends upon the missionary emphasis in that church.

Until a girl has completed her sophomore year in college, write to your conference secretary of Missionary Personnel. All other applicants should be referred to the Department of Missionary Personnel, 150 Fifth Avenue, New York 11, New York.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

THELMA STEVENS, *Executive Secretary*

Information and Action

To Local Secretaries of Christian Social Relations and Local Church Activities

Dear Friends:

When this issue of THE METHODIST WOMAN reaches you, doubtless your program committee will already have plans under way for the new program year which begins in September. The theme for the monthly program booklet material is "Thy Saving Health Among All Nations." You should have many good opportunities to use enrichment materials for some of these programs. Check your *Activities for 1950** and watch the pages of THE METHODIST WOMAN for pertinent emphases at this point. For example, why not suggest such things as the following to your circles or for extra sessions of your society or Guild:

1. A *pro* and *con* discussion of a National Health Insurance Program. See the suggested resources on page 9 of *Activities for 1950** (Free).

2. Survey the health services for children in your community and bring the report to your society or Guild.

3. Study the living conditions and working standards for migrants in your community and state.

4. Acquaint your groups with the facts about food surpluses in this country and the disease that lurks in the wake of famine in other parts of the world. How can we help through U.N. (Food and Agriculture Organization) and through the United States technical assistance program? Write the United States Department of Agriculture and the United Nations Department of Public Information, Lake Success, New York, for materials.

5. Alcohol and marijuana are both menaces to the spiritual and physical health of the individual. Secure materials from agencies listed on page 7 of *Activities for 1950.**

On pages 31 and 32 of this magazine you will find suggestions for observing Human Rights Day on December 10, 1950, the second anniversary of the adoption of the Universal Declaration of Human Rights. You will want to ask your program chairman to call your program committee together very soon to make plans for this observance. In addition to the helps found on the following pages, you may be interested in these items:

1. The new publication of the Woman's Division entitled *States' Laws on Race and Color,** by Pauli Murray ($4.00), will be available in the fall. You may place your order immediately with Literature Headquarters. This book contains the answers to many questions that concern racial practices in your community whether you live north or south of the so-called "Jim Crow" line! The problems of discrimination and segregation are not sectional. They are the responsibility of the entire nation.

2. Pamphlets based on the program and findings of the Cleveland Assembly of Methodist Women (held April 18-21, 1950), are in the process of preparation. Watch the back page of THE METHODIST WOMAN for release date and prices.

Many of you have already begun your emphasis on *The National Citizens' Roll Call of Methodist Women.* The leaflet describing the plan for this Roll Call is entitled "Where Does Christian Citizenship Start?" * (Price, 3 cents each, 12 for 25 cents, or 100 for $1.75.) As you project this plan in your society, Guild, and local church, you will want to remember that it is the joint responsibility of the secretaries of Christian Social Relations and Local Church Activities and Status of Women. You two should get your committees together and outline a plan to present to your society. Then when the plan has been approved, the *two* of you should *work the plan together,* using as many other women as possible. This Roll Call should reach the entire church seeking to make *"every Methodist woman an informed, registered, voting Christian citizen."*

As we seek in these uncertain days to promote concern for these grave issues in human relations, it is good to remember some excerpts from the pronouncements of the World Council of Churches:

"But there is a Word of God for our world—that the final judgment on all human history and on every human deed is the judgment of the merciful Christ. . . . We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to oppose terror, cruelty, and race discrimination, to stand by the outcast, the prisoner, and the refugee. We have to make of the *church* in every place a voice for those who have no voice, and a home where every man will be at home."

Sincerely,

THELMA STEVENS
ELEANOR NEFF CURRY
DOROTHY WEBER

Secretaries of the Department of Christian Social Relations and Local Church Activities

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

A Program for Migrant Families

In an article in the February, 1950, issue of *The American Child,* it is pointed out that "workers in seasonal industries, such as agriculture, food processing, and timber cutting are among the most disadvantaged workers in the United States. They have less protection and fewer services than other workers, since industries in which most migrants work are those likely to be outside the protection of state and federal labor laws. Their incomes are usually low. The intermittent work, now in one locality and now in another, makes effective organization of workers difficult. Communities where seasonal labor is found year after year often assume little or no responsibility for making their workers welcome or for seeing that community services and programs are available for them.

"Since migratory workers, so important to the seasonal industries of many states, belong to no one state, there must be action on the part of many states of the federal government if migrants are to be protected and their living and working conditions improved.

"The report of the Committee on Migratory Labor, adopted by the 16th National Conference on Labor Legislation, made the following recommendations:

1. *Foreign Labor*

   The immediate discontinuance of the importation of foreign labor; this shall have no relationship to this country's participation in the displaced persons' program. (Unemployment now exists among native agricultural workers, making the importation of labor from Mexico, etc., unnecessary.)

2. *Recruitment*

   The enactment of state and federal legislation to license and regulate private agents and labor contractors recruiting migrant labor, so that workers shall not be recruited on the basis of false information for nonexistant jobs or for work under substandard conditions. The enactment of state laws requiring employers of migratory workers to register with the state labor department.

3. *Transportation*

   The amendment of the Interstate Commerce Act and of state motor vehicle laws to assure the safe and suitable transportation of migratory workers.

4. *Housing*

   The enactment of laws authorizing state labor departments to regulate the housing of migrant workers, to license labor camps, and to develop labor camp codes, so that substandard housing and sanitary conditions will not be a menace to the health of the migrant workers and to the communities in which they live and work.

[Recent legislation will permit the migratory farm labor camps, built by the federal government in the late 30's, to be transferred to the Public Housing Authority. These camps are to be used as low-rent projects for agricultural workers and will be controlled by local housing authorities.]

5. *Wages*

   The extension of state minimum wage, wage payment, and wage collection laws to cover all migratory workers including agricultural workers.

   The extension of the wage provisions of the Fair Labor Standards Act (Federal Minimum Wage Law) to agriculture.

6. *Workmen's Compensation*

   The amendment of workmen's compensation laws to cover agricultural workers.

7. *Child Labor*

   The amendment of state child labor and school attendance laws to cover children in agriculture including the children of migrants.

   The amendment of the Fair Labor Standards Act to cover children employed in agriculture outside school hours and during vacations.

8. *Unemployment Compensation*

   The amendment of unemployment compensation laws to cover farm, food-processing, and packing-house labor, including interstate agreements which will permit collection of compensation by workers who migrate from one state to another.

9. *Old Age and Survivors' Insurance*

   Extension of the old age and survivors' insurance program to cover farm, food-processing, and packing-house workers.

10. *Health and Welfare Services*

    Removal by the states of residence requirements as a requisite for receiving health and welfare services in order that ill, destitute, or otherwise needy migrants may not lack the kind of services for which other citizens of a democracy are eligible.

    Increased appropriations by Congress for grants-in-aid to the states for more adequate health and welfare services, particularly in rural areas."

How Will You Celebrate Human Rights Day?

By Mrs. CLIFFORD A. BENDER,

Official Observer for the Woman's Division of Christian Service at the United Nations

On December 10, 1948, the United Nations General Assembly made history by adopting the first Universal Declaration of Human Rights that the world has known. Its preamble says: "Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world. . . ." The Declaration lists thirty basic human rights which everyone is entitled to enjoy.

Since this Declaration is a standard by which to measure practices in regard to human rights the world over and not something which can be legally enforced (the legally enforceable Covenant is in the process of development now), its significance will be determined by the degree to which citizens everywhere become familiar with its provisions and support its application.

Recognizing this fact, forty-four nations officially observed the first anniversary of its adoption last December 10. According to a report from UNESCO, twenty-seven nations, including our own, have agreed to set aside December 10 as an annual Human Rights Day to be observed in schools.

What will be done in your town to celebrate the second anniversary? Since this is a brand new holiday for us all, it will be necessary to get plans laid well ahead of time so that when December 10 comes everything will be ready. For this reason we are bringing this to your attention even before we talk about celebrating United Nations Day which comes on October 24. Watch the September issue for United Nations Day plans. A real Human Rights Day celebration will take a great deal of discussion and planning. Now, before organizations begin to make their fall plans, is a good time to begin contacting people. If it is to be a real Human Rights Day celebration it will require the cooperation of every organization in town. They will be grateful if you bring an opportunity, that they might otherwise have missed, to their attention.

1. If there is an orchestra available you might consider reproducing as far as possible the headquarters celebration held in Carnegie Hall in New York last year. The program began with the audience standing as for a national anthem while the Preamble to the Declaration was read, and continued with music and speeches on the significance of the Declaration.

Two of the musical selections were related to the United Nations and would give meaning to any such occasion. The first of these was Aaron Copland's "Preamble for Orchestra and Speaker," in which the words of the Preamble to the United Nations Charter, read by a speaker, stand out in a setting of wonderful orchestral music. This production, which takes five and a half minutes, can be secured on a rental basis from Boosey and Hawkes, music publishers, 600 Fifth Avenue, New York, N. Y. The other is the more familiar "United Nations March," by Shostokovitch, which is published by Leo Feist, Inc., 1619 Broadway, New York, N. Y.

If one orchestra in every town and city across this land of ours were to play those two compositions on this coming December 10, the effect would reach round the world—and in those towns and cities we have Methodist women who could get the idea launched *right now!*

2. Local radio and television stations will tie into national plans for celebrating the day, if you can persuade them that it is important to enough of the people in your town. In addition they might use some panel discussions or talks by people who are prominent locally. Suitable material—even material in several languages, if you have a foreign language station—can be obtained by your station from the radio division, United Nations, Lake Success, N. Y. A Documentary on Universal Human Rights (Doc. A-777), produced by Norman Corwin, is scheduled to be recorded and also distributed in printed form. This would make an outstanding program.

3. Your newspaper editor could do a wonderful job on this if you could get him interested. Ask him to devote a whole page to the subject of Human Rights, including your own town celebration, a reprint of at least part of the Declaration, and some statements from local leaders about what it means in terms of human welfare particularly in your town. If he has asked the Press Department at Lake Success to put him on their mailing list he will receive a great deal of material suitable for use in connection with the day.

4. Pictorial displays everywhere —in the library, in the bank, in the schools, in the store windows. Such things as a world map of illiteracy, as a comment on Article 26 of the Declaration—newspaper clippings showing good and bad practices on rights covered by the Declaration —collections of books and pamphlets on the subject—all of these will help to arouse interest. A poster of the text of the Declaration is available for 50 cents, and a set of four panel presentations of

the Universal Declaration for the same price, from the Sales Division, Lake Success, N. Y.

5. Movies and filmstrips may possibly be followed by a panel discussion about how these rights are observed in your own community. Film Documentary, "Of Human Rights," 2 reels, 21 minutes, cost around $5.00. Filmstrip, "The Universal Declaration of Human Rights," 73 frames, available to organizations from Films and Visual Information Division, United Nations, Lake Success, N. Y.

6. A "model" session of the Human Rights Commission. Suggestions for putting on such a meeting will be found in *Our Rights As Human Beings*—U.N. Publication 1949-1-21, price 10 cents.

7. Present a copy of *Yearbook on Human Rights* to your library or school. This latest edition, issued in 1949, is a complete survey of the state of human rights in the world in 1947; 581 pages, $6.00. Sales Division, United Nations, Lake Success, N. Y.

8. A pageant may be presented depicting the degree to which members of the U.N. guarantee rights listed in the Universal Declaration of Human Rights. Select countries which differ in practices. A good list might include Afghanistan, Saudi-Arabia, Iceland, Sweden, the Philippines, Union of South Africa, United States, and Yeman. Use background of U.N. flags and Human Rights posters. Let representatives of countries wear national costume and carry flag. Conclude with U.N. costumed in articles characteristic of national dress of many countries and carrying U.N. flag, explaining U.N. work in human rights. Close curtain on reading of Preamble of Universal Declaration of Human Rights.

A study committee of representatives of organizations might begin meeting early in the fall to plan the writing of the pageant. Perhaps a musical setting can be provided for the production. Good material for this will be found in Copland's *Lincoln Portrait,* and Randall Thompson's *Testament of Freedom.*

9. Ask your stationers or bookstores, general store, church literature tables, etc., to put on sale the illustrated pocket book based on the Universal Declaration of Human Rights, put out at 25 cents by Ellner Publishers, Inc., 151 East 19th Street, New York 3, New York; also copies of the text of the Declaration, which can be ordered from the U. N. Sales Division, Department of Public Information, Lake Success, New York.

United Nations Photo

MARION LELA NORRIS, *Secretary*

Wesleyan Service Guild Weekend

A Kodachrome film strip of the Cleveland Guild Weekend may be secured from the Guild Office for $1.00 rental fee.

THE Third Quadrennial Wesleyan Service Guild Weekend opened on Friday afternoon, pril 21, 1950, with an informal ea in the ballroom of the Allerton otel in Cleveland, where the eetings were held. All mission-ries, deaconesses, and Woman's ociety members at the Assembly ere invited to attend. A number ere able to come. The local uilds in Cleveland District were ostesses, and provided an abun-ance of fancy cookies (82 pounds) —the finest cookie display, the otel men said, they ever had had. The four Guild missionaries in he Home field were presented and poke briefly at later sessions. There were greetings from the Guild missionaries in the Foreign ields and all other missionaries and eaconesses present were intro-duced, each giving her name, lo-ation, and the number of years f service. One feature of the weekend was to make it possible or Guild members to have per-sonal contact with missionaries and eaconesses, and thus stimulate nterest that would lead to better rograms and would find more Guild members going into special r full-time missionary service.

Bishop Hazen G. Werner, the guest speaker at the Friday evening dinner, was welcomed by 329 Guild members and friends. He said that our daily life is being shot through with secularism and the infiltration is dulling our spiritual life. This is much more dangerous than some of the "isms" we are fighting. Moreover, this secularism is creeping into our church life, and people are more interested in how they are going to make a livelihood than in living a life.

Bishop Werner spoke of the great range of abilities and interests revealed by the partial lists of vocational and avocational jobs held by Guild members as listed in the program. He stated that if the Guild members were united they could wield a tremendous influence for Christianity in the secular world, and greatly advance the coming of the kingdom of God.

The Saturday morning session was opened by a worship service led by Mrs. Gladys Warden, chairman of Spiritual Life of the Standing Committee of the Guild. Mrs. Charles W. Mead, chairman of the committee, gave a stirring message to the Guild. She based her talk on the verse, "Be of good cheer; I have overcome the world." The contest is not between the Wesleyan Service Guild and the Woman's Society, but between the Guild and such organizations as Zonta, Altrusa, and the business sororities. We should take the positive approach; even though we have made great progress, only about one tenth of the employed Methodist women have been reached. Since most of those attending the Guild Weekend were unable to be at the Assembly, Miss Dorothy McConnell, and a representative from each of the six jurisdictions, gave highlights. Miss McConnell first presented Mrs. Maude Turpin, formerly in the publicity department of the Methodist Information Service.

The very fact of getting to the Assembly and participating with 3,500 other women, one jurisdiction secretary stated as the highlight for her. Others gave the roll call of missionaries, the well-chosen speakers, the bishops, and the heart-searching messages of Dr. Harold A. Bosley.

Miss McConnell called particular attention to the National Citizens' Roll Call in which all Guild members will wish to join. This is undertaken jointly by the Status

Guild Missionaries: Miss Gladice Bower, superintendent, Vashti School, Thomasville, Georgia; Miss Margaret Marshall, Little Rock Methodist Council and Aldersgate Camp, Little Rock, Arkansas; Miss Lucile Holliday, director, Mothers' Memorial Center, Cincinnati, Ohio; Miss Mary Beth Littlejohn, MacDonell Methodist Center, Houma, Louisiana

Methodist Prints

of Women and the Christian Social Relations secretaries of the Woman's Society and Guild. She urged the wide use of Bishop G. Bromley Oxnam's new book, *The Christian's Vocation.** Miss McConnell also emphasized the importance of good publicity.

Mr. Whiting Williams, internationally known lecturer and consultant on human relations, said in part: "The two mainspring hankerings of us all are, first, for the right to enjoy our self-respect, to consider ourselves worth while in comparison with others and, second, for the confirmation of this right by means of the recognition, esteem, and honor paid us by other worth-while persons. In our daily work these hankerings play a more important—also a much more complex—part than does our desire for money. . . .

"It is this heart's-bottom desire that makes us seek the assurance not only of religion but also of useful work. Besides putting money in our pockets and bread in our stomachs, we want our daily jobs to put self-respect and acknowledged self-justification in our hearts.

"This explains why unemployment is more a spiritual than an economic tragedy. Also why human relations in industry are so much more complex and delicate—much more apt to hurt our feelings—than if they involved nothing but dollars and cents. . . .

"The biggest reason for the success of our American Way is that its greatest honors have here traditionally been given, as by no other nation, according to the person's useful work. Today our greatest danger is that we are now trying to substitute a new honor system, and especially an easier one, one whose moral demands can be met with less strenuous effort. . . . Thus it assumes that we shall all be fully satisfied when our purely material needs are met. The fact is, however, that our deepest, strongest need is the need to feel ourselves needed—for the contribution of our personal hand or head or heart. Similarly, our heart's desire, when properly understood, does not let us follow permanently the line of least resistance now so widely advocated. Instead, we follow the line of utmost right to believe in ourselves per unit of effort expended. . . ."

At one o'clock Saturday the group of four hundred and eighty-one was automatically divided into five sections to discuss the theme for the weekend, "Faith in Christian Vocation." The jurisdiction Guild secretaries acted as hostesses and each presented one of the five discussion leaders: Miss Mildred Dresher, Mrs. Marjory Poole, Mrs. Adella M. Langill, Mrs. L. C. Thomas, and Dr. Glora M. Wysner.

In order to meet Guild members from other conferences and states, each one was urged to sit beside a stranger and thus make a new friend. The end of the period came all too soon, but the questions raised were considered further in small groups.

At three-thirty, delegates chose one of four groups according to personal inclination to:

1. See Guild slides and Visual Aid materials.

2. Meet Guild missionaries and Standing Committee members.

3. Consult secretaries of Missionary Personnel.

4. Consider Guild problems and opportunities for Advance.

Five hundred and eleven sat down to dinner in the Allerton Hotel ballroom on Saturday evening. Mrs. Frank G. Brooks spoke very interestingly of her visit to Europe in February and of the meeting in Geneva on "Life and Work of Women in the Church." She is a member of the World Council of Churches' Commission on the Life and Work of Women in the Church. She pointed out differences between European and American women so clearly that everyone felt more than grateful for the opportunities women have in the United States of America.

The surprise of the weekend was introduced by Miss Sylva Snedaker of Evanston, Illinois, senior member of the Standing Committee of the Guild. She had dug deep into records of the first days of the Guild, when it was launched by Miss Marion Lela Norris and others within the North Central Jurisdiction—Illinois, Indiana, Wisconsin, and Michigan. Mrs. Woolever and Mrs. Brooks followed, each paying tribute to the work of Miss Norris who was elected Guild secretary in 1940 at the time of unification, and who will retire during the present quadrennium.

Then the chairman of the Standing Committee, Mrs. Charles W. Mead, announced the plan of initiating two Marion Lela Norris scholarships of five hundred dollars each for missionary personnel—one for the National College for Christian Workers and the other for Scarritt College.

It had seemed to the Standing Committee that it would be possible in two months to raise an extra $1,000 from Guilds across the country for these scholarships. Instead of this amount, $10,000 had been received! This was enough to carry ten annual scholarships in each college.

Mrs. Mead read a telegram she had just received from Mrs. A. C. Johnson, chairman of the Department of Work in Home Fields, asking the Guild to assume half the emergency funds needed to build a new Nurses' Home at Seward, Alaska, to replace the one recently destroyed by fire. The fifteen nurses barely escaped. The vote to raise $30,000 within two years was unanimous. Detailed plans for making payment will be announced in the September issue of THE METHODIST WOMAN.

In spite of a terrible rainstorm on Sunday morning, about six hundred participated in the Guild Communion service at First Methodist Church at eight-thirty. This was conducted by the minister of the church, Dr. Carrol H. Lewis, assisted by Dr. Glora M. Wysner.

At one-forty-five Sunday afternoon came the closing session of the Guild Weekend.

Miss Hazel Drew, Promotion chairman of the Standing Commit-

tee of the Guild, presented the following emphases for each local Guild for the coming months:

Alcohol—Noting with alarm the increased consumption of alcoholic beverages and the growing tendency toward acceptance of social drinking, we call each Guild member to:

1. Familiarize herself with and support the action taken by the Department of Christian Social Relations and Local Church Activities of the Woman's Division of Christian Service and the Standing Committee of the Wesleyan Service Guild at their meeting at Buck Hill Falls, December 3, 1949.

2. Exert her Christian influence and convictions concerning alcohol under all circumstances.

3. Use her vote wherever possible against the liquor traffic.

A Christian's Vocation—We recommend the study of the textbook, *The Christian's Vocation,** in every Guild during the year 1950-51 and, in the light of Human Rights and Christian Brotherhood, urge a courageous pursuance of its implications for us as individuals and groups. We, further, urge the infiltration of our faith through our vocations.

Missionary Recruitment—Sensing the urgency of the need for new trained missionary personnel, and knowing the potential possibilities within the Wesleyan Service Guild, we recommend that each member first examine her own life with the idea of personal enlistment and, second, that she prayerfully consider the other members of her unit and her acquaintance and suggest enlistment to those she feels would qualify.

Roll Call—Affirming that all persons are members of a community under God, and that the Christian community must seek to create social conditions which make it possible to express in daily living the spirit of Christians, we join with the Woman's Society of Christian Service in the National Citizens' Roll Call of Methodist Women:

1. To enroll every Guild member before the coming election.

2. To study issues in the election.

3. To register and vote in the election.

Write for *Where Does Christian Citizenship Start?* *

Miss Norris expressed her gratitude to all those who had come to Cleveland and thus helped to make the weekend memorable, and to the local committee for its untiring "labor of love" in preparing for the weekend.

The local committee presented three little Japanese dancers on Friday evening, the A Capella High School Choir on Saturday evening, and the Quaker Trio on Sunday afternoon.

Miss Norris called for united action in carrying out the Guild mission as given on the Guild prayer card.

The offering of $371 was unanimously voted a special gift for the nurses at Seward General Hospital, Seward, Alaska.

"What's Ahead for the Guild?" was presented as "Half a Miracle" by Mrs. Adella M. Langill. One half is done by you, the other half by God. In fitting ourselves to be "Half a Miracle," Mrs. Langill noted three steps:

1. Diagnose your case.

2. Perform "Half a Miracle."

3. Share what you have found with those who have less.

Dr. Glora M. Wysner gave the closing message and led the commitment service given in the Guild program.

First, she said, every one should make the best possible use of her leisure time. "It is a sin not to take time for leisure-time pursuits and Christian fellowship." Second, though our religion is serious, it should be permeated with the joy of Christianity. Too often the contagious spirit of joy is lacking. Third, she quoted Paul who said, "I am not ashamed of the gospel of Christ." This means not that we preach in our work, but that we are willing to take our stand for Christian principles wherever we are, in our vocations or avocations, and will not succumb to some of the secular things we are inclined to do and say in order to be like someone else.

Every Guild unit and every individual Guild member has a mission "to help build a world of brotherhood by bringing into the Guild fellowship many more gainfully employed women, and by helping all Guild members to carry into their everyday living the attitudes and teachings of Jesus."

Appreciation

Gratitude was expressed to all those who helped to make the Guild Weekend a success: to the speakers and the discussion leaders; to the hostesses, jurisdiction, conference, district, and local Guild members; to the missionaries, deaconesses, and members of the Woman's Society who participated; to the local committee led by Mrs. G. T. Quast, conference Guild secretary, and Mrs. Dorothy Obert, Guild secretary of Cleveland District; to the artists and printers who prepared the Weekend folder and the program, with particular reference to Mrs. Lois Blair, special term field worker, who adapted a drawing of Miss Ruth Parker's, which appeared on a district program, for the cover of the Weekend folder; to Mr. Anton Pilversack, technical production manager of the Editorial Department; and to the members and officers of each local Guild who co-operated so splendidly in sending the lists of vocations and avocations of Guild members.

Special appreciation goes to the chairman of the Standing Committee, Mrs. Charles W. Mead, and to the vice-chairman and program chairman, Mrs. Roxa Dismukes, who conceived and worked out the plan for the scholarships and presided so graciously at the Guild Weekend; and to the treasurer of the Woman's Division, Miss Henrietta Gibson, and her office staff.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

SUMMER 1950

SUPPLY-O-GRAM

SUMMER 1950

Compiled by MRS. E. PAUL TODD, *Chairman*

The Voyage of a Bell

That Belonged to Mr. and Mrs. Harley Shick

"Ding, dong! Ding, dong!" Daily for many years, for generations even, my melodious voice rang out over the countryside in rural Ohio. "Come to school, you lads and lassies. Hurry now, or you'll be late." I was proud of my mission. My voice daily proclaimed the importance of education in this favored land. As I sat atop the small white schoolhouse, I often wondered how the land about me would survive if I and my sister bells throughout the state were to cease our incessant calling out the value of an educated citizenry. But alas for my pride! The day came when my call was silenced. The yellow school busses swallowed up my small friends and whisked them away to consolidated schools. How lonesome I was for a year or two! Then one of those who had formerly answered my call bought me and my schoolhouse and carted me to his barnyard. There I lay in rusty forgetfulness. My iron heart rebelled at such ignominy. Was I destined for the junk yard—I, who was born to proclaim the value of learning?

But, no! The mistress of the farm was a district secretary of Supply Work of the Woman's Society of Christian Service. She attended a conference meeting where she heard Mrs. Frank G. Brooks, who had recently returned from Japan, tell how all the bells and movable metal had been taken for use in the war effort. She spoke of the great longing in the hearts of schoolchildren to hear again the call of a bell.

"But," said Mrs. Brooks, "just where could we find a bell?" I heard my mistress tell her husband she simply couldn't keep still. She jumped up and said, "Just tell the Supply Department what you need and they will find it for you somewhere. Why, we have a bell lying in our barnyard at home right now." And so they crated me securely, did Mr. and Mrs. Harley Shick of Kenton, Ohio, and I started on my long journey—first by rail to New York, then by ship to Japan, by rail again to Hirosaki.

When the school authorities were told that a bell was on the way, they built a cute little cupola on the schoolhouse for me to live in. They met me at the train with a decorated horse-drawn cart. They paraded me through the streets to the church, where Miss Gertrude Byler gave the dedication. Then they hoisted me to my new home which was draped with an American flag to make me feel at home.

Mr. and Mrs. Harley Shick who gave the bell. Mrs. Shick is a sister of Dr. T. T. Brumbaugh, secretary for Japan, Korea, and the Philippines, Division of Foreign Missions

The newspapers made a great story of my coming as a symbol of the resumption of American-Japanese friendship, of peace and good will between the peoples.

But let me tell you what I prize most of all. I am again calling the children to "come and learn." It was for this that I was cast, and again I am fulfilling my mission.

Many Rewards

Supply Work has so many rewards that it is impossible to relate even a few of them for fear the most important or the most interesting ones may be left out. We assume a big responsibility when we endeavor to furnish needed items of household equipment and materials that help to make the work of our institutions more efficient through the over-and-above-the-pledge giving. So often, the budgets of the institutions are taxed to the limit and the cushion of Supply Work acts almost as a lifesaver.

The definition that the thirteen-year-old boy gave for the word "stewardship" might also be used for Supply Work. He said, "It means that life is a great big ship loaded with a rich cargo of many things to be delivered to many people in many places. God is the owner of the ship and the cargo, but I am the captain—the one with the responsibility to deliver the goods." The many women in the local societies who share with others through their Supply Work do have a real responsibility to "deliver the goods."

The mechanics of Supply Work do not change much from time to time, but our enthusiasms do. Our gifts mean much more when we have fun in preparing them and when we know what joy they bring. Our enthusiasms, ideals, and atti-

tudes toward our tasks are factors which give them significance and fresh meanings.

Cash for Supply Work, sent through the regular channels of finance, has performed many miracles. A few of them are listed.

Elisabethville, Belgian Congo

Supply Work money has gone to pay for a fence around the girls' gardens and to provide hoes with which to work the gardens. We also bought a small organ for the small chapel where we hold our Sunday school and other special services. Each girl in the second-degree school has made a gym suit which will remain the property of the school. We are now making 120 Girl Scout uniforms which will also remain the property of the school. We have had difficulty with the girls wearing their uniforms as dresses for all occasions. By making the uniform the property of the school we can control the occasions when they are worn. A radio pick-up combination has also been purchased for the social center.

Portuguese East Africa

A few years ago, a peculiar request came from Portuguese East Africa for heavy wire fencing in order to make an enclosure for the beach at Inhambane which would enable the students and the missionaries to go swimming without fear of sharks. This beach, a most beautiful one, was not safe without the enclosure; a student had lost his life. The wire enclosure was provided through generous Supply Work gifts. We are happy for the following statement: "We have our bathing enclosure in use now, and what a joy it is to the children and to the staff."

Fukien, China

From workers in Fukien, China, the following words of appreciation have been expressed:

Our new electric refrigerator has arrived. . . . We made ice cream in it for the first time last night. If you could see our spirits revive with cool salads, drinks and all, you would realize what that refrigerator means to us. We truly are grateful for it, for the weather is still hot. It means, too, that we can keep our foods without so much spoilage. . . . Our Woman's Society of Christian Service members have certainly given us real proof of their loving care, and we all say a big "THANK YOU."

Calexico, California

You asked about supplies meeting needs, wrote a deaconess from Neighborhood House in Calexico, California. **I think that I could write a book about supplies or cash for supplies arriving just when I needed them the most. Sometimes I have used the last diaper in the morning, and a replenishment of that indispensable luxury article would arrive in the afternoon mail! Today, I opened a package containing fifty cans of baby vegetables. I had been wishing that we had some for our little emaciated babies. . . . Whenever I need something, I have confidence in the love of the women and a consolation from God that what I want most will soon arrive. I am grateful to all who have made it possible for us to have what we need.**

Kagoshima, Japan

It is a humbling experience to receive such an expression of appreciation as the following from the principal of a kindergarten in Kagoshima, Japan:

Thank you very much for sending us such a splendid piano. Our joy and gratefulness is quite beyond description. . . . The children were very surprised when they saw the big piano: "Oh, what a big piano!" "How sweet it sounds!" "Did this come while we were asleep?" In their prayers that morning two children thanked God especially for the nice piano. The children promised that they would sing as softly and sweetly as the piano. . . . We will take good care of the piano that you ladies of the Woman's Society of Christian Service sent us with kind hearts. We will never forget your kindness, it will always be a good memory. My heart is filled with gratefulness to God and to you, when I think that you are praying for us and helping us far across the ocean. We thank God for his great blessing to us. I will devote myself to serving God and work all my life until I go to Heaven, remembering God's boundless love and your kindness and praying that the families of the children may come to believe the gospel. Please, pray for me, who am a small piece of dust, so that I will be able to achieve with my whole heart the sacred mission which is imposed on me. Again, I thank you for the nice piano.

Scarritt College

Friends of Scarritt College:

Your gifts of supplies mean much to the comfort and enjoyment of hundreds of returned missionaries and nationals who study at Scarritt College. These gifts which supplement our equipment needs are especially welcome now when prices for all college supplies have risen so much faster than income.

Personally, and on behalf of the Board of Trustees, the faculty and students, I wish to thank you, and to assure you of our steadfast purpose to continue preparing personnel for the unordained ministry of the church.

Sincerely yours,
Hugh C. Stuntz

Christmas 1950

Summer Christmas Parties

A real "mountain top" experience may be attained through a carefully planned summer Christmas party for members and friends of the Woman's Society of Christian Service. Every detail should be lovely and Christmasy, from the invitations through the decorations and the program to a real Christmas garden party with a live Christmas tree on which gifts (or red Christmas stockings filled with money) are hung. Other groups have had a "wishing well" to receive the cash gifts for Foreign Supply Work and a tree for gifts for some Home Mission institution. Of course, the program should be filled with music (Christmas carols) and information about the places and the people to whom the gifts are to be sent. Put a summer Christmas Party for Supply Work on your calendar of special events.

Christmas in October

A unique "Christmas in October" party is held each year in Kermit, Texas. The idea was born when several women who were attending the conference Woman's Society meeting in Albuquerque, New Mexico, were fortunate enough to be entertained at Harwood Girls' School. They became so interested in the children that they wanted to do something for them in a very tangible way, so they have had a part in providing the Christmas boxes for some of the girls who might not receive gifts from relatives or friends. These boxes include articles of clothing as well as a toy or some gift appropriate for the different ages.

About two weeks before the "Christmas in October" party, the membership of the society is di-

vided into groups according to their choice of girls' ages. It is usually planned to provide a complete Christmas surprise for just three girls aged seven, ten, and fourteen, but the enthusiasm grows until not less than five are cared for with lovely gifts. Each group has a chairman who assigns various garments and gifts which are to be secured. Most of the dresses, slips, and pajamas are made by the women. Sometimes women who have never been particularly interested in missionary giving have become interested, and have asked to provide some of the garments and gifts or the funds with which to purchase them.

At the party, the gifts and garments are displayed with much pride in the handiwork and interest in the children to whom they are to be sent. Then each gift is wrapped separately and those that go to one child are tied together and are marked for a certain age child. (If the gifts are wrapped, it would be well to list the contents so that those who distribute the gifts will see that they are given to the right one.) Christmas decorations and Christmas cookies make the tea hour a festive one, and the women go away filled with the spirit of loving giving.

* * * *

A "Santa's Christmas Party" was held in Casper, Wyoming. Guests were invited to bring gifts for some child in one of our Home Mission institutions, and the silver offering was used for Foreign Supply Work. The party was held in the afternoon for the members who could attend during the daytime, and others were invited to join with the Guild members in an evening Christmas party.

* * * *

Send Christmas boxes early so that those who have to plan for the distribution of them will be able to get them wrapped and marked before the usual holiday rush and Christmas programs begin. When Christmas boxes are packed, be sure to enclose some pretty gift paper, ribbons, and stickers.

Supply Work gifts have a "boomerang" action and sometimes those who send them receive even a greater blessing than those to whom they are sent. What is your HQ (Heart Quotient) rating? It is 100 per cent if you are really going the Second Mile and if you are sharing with others because your heart so directs.

The following poem was pinned to a little red Christmas stocking and was enclosed with an invitation to a summer Christmas party in Prescott, Arizona:

When it's Christmas in America
The ground with snow is white.
The boys and girls wear mittens
And their coats are buttoned tight.
But Christmas in "Manana land"
Is quite a different thing;

For there the flowers are blooming
And birds carol that it's spring.
But whether in the land of snow
Or where the sun shines bright,
It's the same sweet Christmas story
That makes all our hearts so light.

So, though August's sun is shining
And it's summer where we live,
Let's have a Christmas party
As our gifts of love we give;
To send across the ocean
And around the world so wide,
To tell that Christmas story
To folks on the other side.

Let's fill our Christmas stockings
Full of money, love and cheer
And hang them on the Christmas tree;
In August 'twill appear.
We'll gather them together
Our Supply Work to increase,
And to tell again the story
Of the Christmas song of Peace.

* * * *

Many women wonder just what actually happens to the gifts when they are received. It is impossible for the workers in the institutions to write long letters telling all about the Christmas activities when they acknowledge the gifts, even though they long to do it. A description of the activities at Navajo Methodist Mission School is quite typical.

Various Methodist groups started the "Christmas Ball" rolling weeks ago when they purchased gift-socks, scarves, stationery, barrettes, autograph books, pins, hair ribbons, neckties, toys, etc., suitable for the children here and for those on the Reservation. Uncle Sam kept the ball rolling until it stopped at the door of the Navajo Methodist Mission School.

The office force will continue the rolling process by unwrapping these packages and sorting these gifts into various groups—one for the babies, one for the little girls and one for the little boys, one for the older girls and one for the older boys, one for the women and another for the men. These workers are Santa's helpers and when their work is completed, which will probably be Christmas Day itself, they will have been another link used in bringing joy to hundreds of boys and girls, men and women, who otherwise would not have a Christmas at all. Why no Christmas? Because they were born on the Navajo Reservation where Christ is not known, instead of in Indiana or Illinois or Kentucky or New York or Ohio.

Our own Christmas service will be held on the afternoon of December 20. At that time, parents, grandparents, uncles, aunts, brothers, sisters of our students will be present. The grade children will put on the Christmas play and then gifts will be distributed to *all* of those present from the youngest to the oldest. The timid ones will shyly smile their thanks as their gifts are presented. Each little child will be "one gift richer" and the one who gave it will be "one smile richer." That may be the only present which that little one will receive. If those of you who had a wonderful Christmas with loved ones could visit us and see the joy that your gifts bring, you would feel well repaid for all the effort that you put forth to bring Christmas to others. Thank you for your willingness to share your blessings with those less fortunate.

I wish I knew who it was that said:

"Sharing is a lovely work,
Filled with meanings rare.
With the hands the gift is given,
With the *heart* we share."

Homer Toberman Settlement

Homer Toberman Settlement House in San Pedro, California, had a happy Christmas season. They tell about it in this way:

Never before have so many friends had a part in putting the JOY of Christmas in our children's eyes and hearts. This, in turn, was reflected by the gifts of food which the boys and girls of Toberman put down Santa's chimney for San Pedro's Christmas Bureau for the needy.

Christmas at Toberman brings many visits of the postman with answers to Santa Claus letters—the Christmas tree—decorations, candles—carols—evergreens — "Luminarias" outlining the building—carols broadcast from the balcony—manger scene—movie, "The Night Before Christmas"—Kodachrome slides, "Christ Is Born"—candy—parties for youngsters with dancing eyes—oldsters with misty eyes—entertainment for mothers by girls—specials for playroom and shop to be enjoyed the whole year through—all this was made possible by YOU, "Bringers of Christmas Joy"!

With deep gratitude, we say, "Thank you."

DOROTHY NYLAND, *Secretary*

WANTED STUDENTS FOR CHRISTIAN SERVICE

By MRS. ROBERT K. GORDON

Chairman of the Committee on Missionary Personnel and Member of the Committe on Student Work

WANTED!!!
STUDENTS FOR CHRISTIAN SERVICE
Rich opportunities, good compensation.
Must possess high Christian ideals.
Apply: THE METHODIST CHURCH

WANTED: every secretary of Student Work and chairman of Missionary Personnel to attend either a jurisdiction or a conference school of missions. Then they should post and interpret the above advertisement in their local churches. It is through their work that students are recruited for Christian service; hence the emphasis this year is being placed on them in schools of missions. It is imperative that techniques be developed, so that students receptive to the call will not be lost in a maze of misunderstanding and conflicting official rank. Secretaries of Student Work and chairmen of Missionary Personnel will learn methods of co-operation in the workshops and study groups whereby the recruits become the important persons.

STUDENTS are keenly alive to any interest that the local church manifests in them. Many do respond to the Christian influences and contacts. These cannot be neglected, for their potentialities are necessary for the Advance.

Young people often go to extremes just to satisfy the spirit of adventure. Here is an excellent opportunity and challenge for workers to capture the imagination of these young people and direct them to adventures for Christ.

What greater thrill can be offered a music student than to teach music in a foreign country and at the same time carry the Christian message? Or what greater personal satisfaction can there be for a home economics teacher than to work in certain rural areas of America and see the changes in the health and morals of the community when the people are taught the essentials of Christian living and homemaking? Ministers, medical workers, missionaries at home and abroad, all can enumerate myriads of experiences which have enriched their lives. Secretaries should know the vast opportunities open to young people and present them in an interesting and challenging manner.

CHRISTIAN ideals must be ever present in student recruits. Can students who do not show interest in the girls of the next dormitory develop interest in people of a different culture? Will students who are not concerned about school policies become concerned about world affairs? Does intolerance in school and church circles make for tolerance in career activities? Obviously, such negative attitudes do not betoken Christian service. Students who are unselfish in their day-to-day relations, industrious in church and school activities, and faithful to their responsibilities are the ones who have the greatest potentialities for Christian work. It is the secretary's duty to find these young people and help them develop.

SERVICE for the church is not alone its own reward. There is a financial return commensurate with like endeavors in other fields. Students must not be led to think of service for the church with visions of any great pecuniary reward; nor must they think of it in terms of pauperization. Anyone with ability, who has a rich personality with a strong character, aided by a healthy body and a sound mind, should be assured of some financial security. Church work does provide means for good living if not for luxurious living, and secretaries must convince their students of this fact.

Furthermore, clinics and workshops this year should promote the idea that students from homes of wealth as well as students of modest means are to be approached. Indeed, both groups include those who are anxious to serve and who have abilities which enable them to render the kind of service needed in Christian work. To interest these students in the opportunities for service offered by The Methodist Church, the secretary of Student Work and the Committee on Missionary Personnel must be alert to recognize their gifts and to gain their friendship.

The success of Goal III of the Advance depends largely upon the secretary of Student Work and the Committee on Missionary Personnel in the local church. May they be so aware of the responsibilities that are theirs that they will avail themselves of the opportunities presented in the schools of missions.

Remember—

Wanted: Students for Christian Service!

A Tenth Birthday

By JUANITA BROWN

Birthdays are so important when one is young. Once there was a little girl who was so afraid her birthday would be forgotten by an older sister in a distant city, that she would begin sending reminders long before the event—"Just think, it is only ten weeks until May 9." Faithful in her correspondence (and campaign), a letter would be dispatched each week ticking off the passing time. It worked.

This is a reminder that a most significant birthday is in the offing. The tenth anniversary of the Woman's Division of Christian Service occurs in September. Doubtless each local society will celebrate the date of its own organization.

A decade-birthday is something special. It should be observed with trimmings. Miss Juanita Brown, Editor of Literature, has outlined a fine program for the party, giving workable suggestions as a starting point for the creative ability of local program builders. It is not too early to begin planning the party.

The birthday affair has publicity value, too. Make the most of it.

Mrs. C. A. Meeker, Editor

A BIRTHDAY party for a "girl" of ten should be a festive affair, with appropriate decorations and an interesting program. Guests might arrive in gay-colored "dresses," a favorite leaflet of the Woman's Division pinned on each person. It would be interesting to see how many guests could show their "announcements" of the girl's birth (their Charter Membership Cards.) The girl's ancestry might be mentioned (by "doting relatives" who may be present, representatives of the five groups of women that merged in 1940.) Guests might express appreciation for the real unity that has been achieved within the "family" during the past ten years.

Attention might be called to some of the girl's characteristics: (a) her purposefulness (an impressive reading of the statement of the purpose of the Woman's Society might be given); (b) her friendliness, and sense of fellowship with all individuals and groups having similar ideals; (c) her generosity (the increased average per capita giving of the society between 1941 and 1948 might be noted as having advanced from $2.38 to $4.27); (d) her interest in others and work for and with them (a few of her "good works" might be cited and attention called to her interdenominational relationships); (e) her desire for self-development and for the same kind of broadening and deepening of life for all others as she seeks for herself.

She might be represented as a schoolgirl with maps (THE METHODIST WOMAN and WORLD OUTLOOK) for guidance along her society and ecumenical way, and study books (texts for the four approved studies), all of which might be briefly explained and attractively exhibited by a "teacher." A culminating feature of this part of the birthday program ought to be an expression of gratitude for normal development during the past years.

A second part of the program should be a glimpse into the future of the young girl. What mistakes in the past should be avoided in the next decade, what characteristics strengthened, what new ideas instilled and habits formed—is the girl a bit indolent, too busy about "many things" and neglectful of "the better part"? Is she using her talents? Is she developing in a wholesome way—growing spiritually, socially (in world-mindedness), physically? What will she be like ten years hence? What *should* she be like?

And He "increased in wisdom and stature, and in favor with God and man."

She Held the Promise

By ELIZABETH M. LEE

A FRIEND of mine recently retired after long years of leadership in her home church. Glorious years they were of devoted planning for Christian work at home and abroad. She had frail health always, but she never refused any call for service. One office after another she held, giving to each her devotion. And now that the sunset years are upon her, she looks back and remembers and gives her testimony:

"I am beginning to feel quite relieved since the burden of responsibility is over. But I'm glad I had it. It really has been a great experience. . . . It has helped me to be thankful for a body that is not very strong. Had I been as strong as many of my friends, I would not have depended upon God as I did. I knew from the ver beginning that the job was too bi for me, but I also knew that i Him all things are possible. Th morning after my last election a president of the Woman's Societ of Christian Service, I opened m Bible and my eyes fell on Isaia 41:9, 10. 'Thou art my servan I have chosen thee and not ca thee away; fear thou not for I a with thee. . . .' That was suff cient. If God had chosen me ar would go with me, that was all th was necessary.

"I wrote this call and promise o the flyleaf of my program boo which I took to all executive an general meetings. When I raise the book and held it in my hand I was holding the call and t promise. It was a wonderful help

A Glorious Experience

By GLENNIE WESTON FULLER

Last winter Mr. and Mrs. Edward J. Fuller of Seattle, Washington, took an African cruise. On their return Mrs. Fuller paid the editorial office a visit. She related an experience that we want to share with readers of THE METHODIST WOMAN. Many have traveled under similar circumstances. Unfortunately, most people just accept the situation, thinking nothing can be done about it, while a few even succumb to the trend and join in the hilarity—something they would not do at home!

It is refreshing, therefore, to know that one person can and did change the climate round about her. Albeit, climate changers have to have what it takes. A consecrated personality, long years of Bible study and teaching, and leadership in the local church, the district, and conference prepared Mrs. Fuller for the fine contribution she made. Mrs. Fuller is the secretary of Spiritual Life for Pacific Northwest Conference.

Editor

It was with considerable trepidation that we contemplated the possibility of the Great African Cruise. We were sure there would be many aboard who would be of an economic and social stratosphere to which we in no sense belonged. A lifelong desire to see interior Africa, to study the life of today, to relive in imagination vast centuries of history, to see some of the beauty spots of the Father's handiwork were inducements to override our fears.

Fortunately, two other hometown couples active in church work also went, so we had dining-table companions who neither drank nor smoked—a little island of joy in the midst of a sea of 550 unknown faces. Yet we wanted to enlarge our circle of acquaintance. Whom would we ever learn to know? We observed those whom the wine steward did not serve. Several lovely faces emerged; some did not waste all waking hours at cards.

We learned that the seventy Christian Scientists aboard had asked for a room for their own service. Were we ashamed of our faith? We prayed to live it joyously, unashamed. We prayed to be used for any service or witness which the Master could use. Any contribution we could make seemed so impossible.

The tone of the ship was becoming pretty sordid. Cocktail parties were the fashion of the day. The main entertainment officially offered was bingo. Lectures on the history and geography of our ports of call helped raise the tone. But almost invariably there was included information as to the best brands of liquor to be obtained and where, the casinos and night clubs.

Then we heard someone mention the beloved initials, W.S.C.S. A lovely lady from the Midwest was expected to report her travels to her society upon her return, and she wanted some help with her notes. I happened to remark that we were disappointed, for it was reported we would pass Mount Sinai at night. A desire was expressed to have a Bible lesson on the places we were to visit, so I ventured to ask the cruise staff if there were some place where a few of us might get together for an informal talk. We were all but shocked at their eagerness to give us a regular lecture time on a Monday morning in the theater. We thought perhaps a dozen might be interested.

Sunday morning dawned as we sailed from the Gulf of Aden into the Red Sea. At that point opposing currents work havoc with the waters; the ship was rolling unmercifully, and a spunky "tummy" made quiet in the deck chair imperative. Then came the awful news with the "Day's Program" that we were scheduled for three o'clock that afternoon. No preparation made, no concordance available, and the rolling sea! A private session with the Father was imperative—for concentration of mind and memory, for strength even to stand up. So I skipped the ritual service read by the captain. References seemed to come without effort, and after several hours a presentable outline emerged—I looked up and the sea was calm!

Three o'clock came. The theater soon filled almost to its capacity of 300. Never have I felt such an overwhelming response from an audience. The air was fairly electric with emotion. Hungry hearts had tasted of food they had not been conscious of lacking. One man came saying he couldn't keep the tears back; another, that it took him back to his mother's knee; others spoke of classes they had taught or attended long since. Many felt that a transformation of the whole tone of the ship had been made—a hunger and thirst after righteousness had been sensed as a great need. As one lovely lady voiced it, "People generally do not go around parading their virtues, but many do their vices." But now no one need be ashamed to be "standing on the Lord's side."

A request for a printed outline came; then a repeat presentation was demanded. This time there was standing room only, and again a wonderful response. As we left the hall, the loud speaker from the bridge was announcing that the great land mass abeam the ship was the interior of the Sinai peninsula, and the lighter-colored speck in the center was Sinai itself. We had seen the Mount of the Law; there were many shining eyes; in our hearts was a glow.

It was one of the most glorious experiences of my life.

SUGGESTIONS FOR THE AUGUST PROGRAM

By MRS. H. W. BLAND DETWILER

Christian Students From Many Lands

TWENTY-SEVEN THOUSAND unofficial ambassadors or students from other lands! What an opportunity! Charming, choice, challenging young people, who are destined to become leaders of their own countries! Their culture and the Christian lives of many of them bring high hope to us in America.

Attention, secretaries of Student Work, Youth Work, and the Wesleyan Service Guild! So much material is available that this should be a superior meeting.

I. MATERIAL

(1) Program Material* and Worship Services.*

(2) The leaflet, *Our Students From Other Lands** (free for postage), contains a list of sources of information as well as ideas on what we can do.

II. WORSHIP AND PROGRAM

(1) Follow the suggestions in the worship and program books. The emphasis will be greater and interest heightened if the parts are memorized and costumes are worn.

(2) Certainly a World Federation luncheon would make a fine introduction to a foreign student program.

(3) If your locality is near a college campus, the ever-useful idea of a student tea with a definite time for exchange of ideas will be invaluable.

(4) Sometime during the college year, have a wonderful student weekend. Several denominations in one community might co-operate. Have the students get acquainted at one of the churches early on Saturday afternoon. Then take a trip to some place of special interest, perhaps a synagogue. Or the local young people and the children might entertain the students with a program or display showing various types of church literature and materials used in worship and recreation. Go to another church for a fellowship supper. Films and a group discussion with young adults would be profitable there. Hosts and hostesses are then ready to take at least two students to each home. On Sunday morning the students worship in the churches of the community. Some may be willing to speak. If possible, a central eating place should be arranged for the noon meal, where all may enjoy further fellowship. Such contacts in Christian homes and American churches make friendships that live for years.

(5) If you are near a college or university campus, let your church or a *friendly home* have open house one afternoon a week. Christian literature available for such times may help greatly in the spiritual growth of the students. The life of your own church will be enriched.

(6) The old but ever-good student buffet supper on a Sunday evening would be another helpful factor. Sing much together. Remember, music is a universal language.

(7) If you can do no more than invite one or two students to a meal, be sure to offer a prayer of thanks. Have a helpful discussion.

III. ATMOSPHERE, PUBLICITY, FELLOWSHIP for these occasions should be most carefully planned. Young people from other parts of the world are interested in everything concerning our American way of living.

REMEMBER

The programs in the work of the Woman's Society of Christian Service have great significance, if we use them as a *means* to bringing in the Kingdom. We must be willing to give of our best in time, tithe, and talent; to understand the needs of our local women; to see their abilities; to uncover their possibilities. We must vary the presentation of every program, using the theme that pertains to the plan and *purpose* of our work. Remember always the presentation of the program must have the vitality to keep the heartbeat of the total program of the Woman's Society alive, awake, and constantly aware—of our task as Methodist women.

PROGRAM TOPICS, 1950-1951

Thy Saving Health Among All Nations

September: "Health Through a Brotherhood of Nations."
October: "That Healing Gift He Lends."
November: "Health in a Rural Community."
December: "Spiritual Resources for Health."
January: "Our Responsibility Toward the Giver of All Gifts." (Stewardship)
February: "The Health of the American Indian."
March: "Chant to the Living." (North Africa)
April: "Changing Patterns for Women."
May: "Be Strong in the Lord." (Alcohol and Narcotic Drug Problem)
June: "To Make All Lands Thine Own." (Pledge Service)
July: "Pearl of the Orient Seas: The Philippines."
August: "The Last for Which the First Was Made." (Christian Service to Older People)

(For ordering your new *Program Material* and *Worship Booklet* see back cover of THE METHODIST WOMAN.)

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

Media of Introduction

By MRS. C. C. LONG, *Circulation Manager*

Mrs. Wray Andrew, Mrs. F. W. Boerner, and Mrs. Helen Pyle greet three workers from Highland Boy Community House, Bingham Canyon, Utah: Grace Weaver, Ada Duhigg, and Mildred May

HUNTINGTON PARK Methodist Church Chapel in Los Angeles, California, was the scene, on February 28 to March 2, 1950, of a Methodist Workers Conference, representing Neighborhood Houses under the Town and Country Bureau, of which Miss Marjorie Minkler is executive secretary, and the Urban Bureau, whose executive secretary is Mrs. Mabel Garrett Wagner.

Miss Caroline Porter writes, "I feel that our program was quite successful and so helpful and worth while. The workers from Tacoma Center, Washington; Bingham Canyon, Utah; Eloy and Yuma, Arizona; Calexico, San Francisco, Los Angeles, and San Pedro, California, participated. Mrs. Boerner suggested that the workers arriving at the station, as well as the local Woman's Society committee members meeting trains, carry a copy of THE METHODIST WOMAN for mutual identification."

Isn't the medium of introduction an appropriate one for members of our Woman's Society of Christian Service and workers in our institutions? Truly a very good plan—try it!

A most interesting outline of a "METHODIST WOMAN and WORLD OUTLOOK Dinner" has come from Nebraska Conference.

Centerpieces used were scales made of cardboard with THE METHODIST WOMAN on one side and the price of a subscription on the other, and the price was well balanced by the value of the magazine.

Favors—At each place were found subscription blanks, pink and white sheets, on which was fashioned a clever shamrock favor, for it was March 17. Pinning on your shamrock indicated (by announcement made at the beginning of the dinner) that you were a subscriber. Guests not subscribers were asked to sign the subscription blanks. Result—21 subscriptions to THE METHODIST WOMAN and five combinations.

Program—Each of the eight district secretaries of Literature and Publications served as hostess at her district table. They each planned some vivid presentation on the use of the magazine. A picture from each of the magazines, WORLD OUTLOOK and THE METHODIST WOMAN, was used as a very effective center of worship.

A skit pointed to the fact that THE METHODIST WOMAN had put on very becoming weight, with the addition of the various department bulletins and the circle programs, exactly where it was needed. In fact, her bulges are smoothly streamlined into one inclusive, harmonious whole instead of a separate garment for each.

Another skit emphasized the appeal of WORLD OUTLOOK to eye and mind and it was called "The Miss America" of missionary publications.

Throughout the meal, pickets marched around the tables with sandwich boards bearing the legends:

Strike now for the 33-1/3 per cent advance!

Do they know you at 420 Plum Street?

Are you "read-blooded"? Avoid being anemic!

Advance your subscription to *The Methodist Woman* and *World Outlook!*

Unjust to local society, no secretary of Literature!

Methodist women unfair to *The Methodist Woman.*

Look at the world with a *World Outlook.*

***The Methodist Woman* is your pattern for the new (Out)look.**

Whenever we think of our magazines we also remember that many other pieces of literature are available and are an interesting source of supplementary materials for study classes and private reading, as well as program building.

One conference gave a *Membership Record Book*, which was described on the back cover of the March issue of THE METHODIST WOMAN, to the society in whose church the conference meeting was held. A delightful token of appreciation, long to be remembered by that local Woman's Society!

Media of introduction through the eye gate to lands near and far, to all age groups and types of work: pamphlets, books, and magazines open a new and real world of joyful accomplishment in the building of His kingdom.

It is a delight to meet these new friends through the pages of our literature.

PROGRAM MATERIALS

FOR ADULTS

September, 1950, through August, 1951

Thy Saving Health Among All Nations

For Woman's Societies and Wesleyan Service Guilds

The packet contains **Program Material** and **Worship Booklet.** 60 cents.

The **Program Material.** 50 cents each, three for $1.25.

The **Worship Booklet.** 15 cents each, ten for $1.25.

(Spanish edition—*Program Material* and *Worship Booklet* under one cover—50 cents. Publication date to be announced.)

FOR YOUTH

September, 1950, through August, 1951

Those Who Serve.

Twelve programs and worship services for a world Friendship Group of Girls in the Commission on Missions and World Friendship. Available July 15. 65 cents.

WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1950

Poster. 5 cents.

Gift Envelope. Free.

Leader's Handbook. Contains full particulars regarding observance of the Week of Prayer and Self-Denial, and information for the talks presenting the objects of prayer, the recipients of the sacrificial gifts: four projects in Pakistan (Lucie Harrison High School in Lahore; share in an interdenominational school in Karachi, equipment for a public health project in Multan, and a fund for leadership training); three projects in North Africa (an urban social-evangelistic center in Algiers, a rural center in Il Maten, and the Gamble Memorial Home in Constantine); the Retirement Fund for Deaconesses; and the Homer Toberman Settlement House in San Pedro, California. 10 cents; 3 for 25 cents.

Worship Service for the Program Meeting, "Let Earth to Heaven Draw Near." 2 cents; 25 for 35 cents.

Service of Worship for a Quiet Day, "Looking Unto Jesus." This booklet containing the complete service is essential to the conductor and to individuals observing a Quiet Day alone. Copies for everyone should be available *after* the service. 10 cents; 15 for $1.00.

Order of Worship for a Quiet Day, "Looking Unto Jesus." Each member of the group participating in the Quiet Day should be given a copy to use during the service. 3 cents; 25 for 60 cents.

Prayer Card. Suggestions for prayer for the recipients of the sacrificial gifts offered during the Week of Prayer and Self-Denial in 1950. 2 cents; 75 for $1.00.

Note: Conference secretaries of Literature and Publications will send each society in the local church a free packet containing each one of the above EXCEPT the poster. Free packets cannot be obtained from Literature Headquarters. Orders for the above literature must be in our offices by October 13.

APPROVED STUDIES 1950-51

Theme: The Near East

Near East Panorama. By Glora M. Wysner. T basic adult book presents a challenge and opportunity Christianity in the Near East. $1.00.

Guide on the Near East for Leaders of Adult Groups. By Helen E. Baker. 35 cents.

Supplementary Material:

Pakistan. By Constance Blackstock. 10 cents.

Status of Women in Moslem Lands. By Dorot McConnell. Free for postage.

Theme: Toward a Christian Community

Rural Prospect. By Mark Rich. An authoritative tual resource book on rural America. $1.00.

Guide on Toward a Christian Community for Leaders of Adult Groups. By Oscie Sanders a Leslie Sayre. Ready about August 15. 35 cents.

Supplementary Material:

How Fare the First Americans? By Mary B Littlejohn. 15 cents.

Light for Mining Communities. By Jean Vaug 15 cents.

Theme: A Christian's Vocation

The Christian's Vocation. By G. Bromley Oxn The Christian's choice and use of his vocation. 60 ce

Suggestions for Leaders of Adult Groups on Christian's Vocation. 15 cents.

Supplementary Material:

The Vocation and Avocation of an Employe Woman. Free for postage.

Theme: Corporate Worship

We Seek Him Together. By Maude White Har This book was written to give help to the women of local societies as they plan their worship services. 60 ce

A Guide to We Seek Him Together. By Marie C Powell. 15 cents.

Supplementary Material:

Newness of Life. By Estelle C. Carver. 50 cents.

A Sacrificial Meal. *New.* By Hazel Brownson. 10 cen three for 25 cents.

OF SPECIAL INTEREST

Officers' Letter File, 1950-1951. Personal lett from officers of the Woman's Division to correspond officers in the local society. 35 cents.

Spiritual Life Packet. *New.* Valuable materials tou ing every phase of Spiritual Life promotion. *Stewards Facts, 1950,* and *A Sacrificial Meal* included. 50 cents.

Calendar for 1950-51. Includes the program topics September, 1950, through August, 1951, with space allotted for the necessary general information pertaining to the e tire program of the society. Valuable for distribution membership after outlining the year's program. 5 cents.

Record and Report Book for Promotion Sec tary and Other Secretaries—Local Church. cents.

Record and Report Book for District Promoti Secretary. 50 cents.

Record and Report Book for Conference Prom tion Secretary. 50 cents.

Orders for the above may be sent to your nearest address—

Literature Headquarters: 420 Plum Street ...Cincinnati 2, Ohio

Distributing Offices: 150 Fifth Avenue, New York 11, N. Y.—83 McAllister Street, San Francisco 2, California

The retail stores of The Methodist Publishing House also the literature of the Woman's Division of Christian Service